ST. DOMINIC'S SUNDAY SCHOOL
LIBRARY
No. 44
DENVER, COL.

THE

ROSARY MAGAZINE

FOR 1869.

LONDON:
THOMAS RICHARDSON AND SON;
DUBLIN; AND DERBY.
NEW YORK: HENRY H. RICHARDSON AND CO.
MDCCCLXX.

ST. ALBERT'S COLLEGE LIBRARY

THE ROSARY MAGAZINE

MAY, 1869.

CONTENTS.

	PAGE.
English and Scotch Calendar for Month ...	2
Irish do.	3
Indulgences to be gained by Rosarians, during the Month	4
St. Monica—Perseverance in Prayer ...	5
Blessed Sacrament Confraternity	15
"Evviva Maria"—Execution at Bracciano ...	16
Hymn to St. Philip, by Dr. Newman ...	23
St. Philip Neri	24
Le Mois de Marie	27
V. Jerome Savonarola	28
The Last Rosary	29
Answers to Correspondents	29
"Pray one for another"	31
Obituary of Rosarians and Tertiaries ...	32

LONDON:
THOMAS RICHARDSON AND SON;
DUBLIN, AND DERBY.
MDCCCLXIX.
May be had of all Booksellers and News Agents.
Price 2d. each—or one dozen free by Post for 2s.
(The Copyright reserved.)

284

ENGLISH AND SCOTCH CALENDAR

For the month of May.

1. Sat.—SS. Philip and James, Ap. d. II. cl. Pl. Ind.
2. Sun.—Fifth after Easter. S. Athanasius, bp. c. D. d.
3. Mon.—Finding of the Cross, gr. d. Pl. Ind. Feast of devotion. Rogation Day.
4. Tues.—St. Monica, widow, d. Rogation day.
5. Wed.—St. Catherine, v. d. (*Dom. Cal.* and *Scot. Cal.* St. Pius V. Pope and Con. O.S.D. gr. d. II. cl. Pl. Ind. for Rosarians.) Rogation day. Vigil.
6. Thur.—Ascension day. Holyday of Obligation, d. I. cl. with Octave. Pl. Ind.
7. Fri.—St. Stanislaus, bp. m. (*Dom. Cal.* Octave day of St. Catherine of Sienna O.S.D. *Scot. Cal.* S. Benedict II. P. c. d.)
8. Sat.—Apparition of St. Michael Archangel.
9. Sun.—Sunday within octave of Ascension. St. Gregory Nazianzum b. c. D. d.
10. Mon.—St. Antoninus bp. c. O.S.D. (*Dom. Cal.* gr. d. Pl. Ind. for Ros.)
11. Tues.—St. Pius, P. c. d. (*Dom. Cal.* St. Stanislaus bp. m. d.) (*Scot. Cal.* S. Alexander, P. m. d.)
12. Wed.—SS. Nereus &c., m.m. sd. (*Dom. Cal.* B. Jane of Portugal, v. O.S.D. d.)
13. Thur.—Octave of Ascension, d.
14. Fri.—St. John before Latin Gate (May 6) gr. d. (*Dom. Cal.* B. Giles of Portugal c. O.S.D. d. *Scot. Cal.* S. Paschal P. c. d.)
15. Sat.—Whitsun. Eve. Fast.
    The Indulgence begins.
16. Sun.—Whit-Sunday, gr. d. I. cl. with Octave. (I. cl. Ind. Ros.)
17. Mon.—Whit-Monday. Feast of devotion.
18. Tues.—Whit-Tuesday. Feast of devotion.
19. Wed.—Of the Octave. Ember day. Fast.
20. Thur.—Of the Octave.
21. Fri.—Of the Octave. Ember day. Fast.
22. Sat.—Of the Octave. Ember day. Fast.
23. Sun.—Trinity Sunday. (I. cl. Ind. Ros.)
24. Mon.—Our B. Lady Help of Christians. Pl. Ind.
25. Tues.—St. Aldhelm, bp. c. d. (*Scot. Cal.* St. Gregory VII. P. c d. *Dom. Cal.* Translation of St. Dominic, gr. d.)
26. Wed.—St. Augustine Ap. of England, d. I. cl. with Octave, (*Dom. Cal.* and *Scot. Cal.* St. Philip Neri c. gr. d.)
27. Thur.—Corpus Christi. Holyday of Obligation d. I. cl. with Octave, Plen. Ind. also Plen. Ind. for members of Confraternity of Blessed Sacrament, Pl. Ind. see page 15.
28. Fri.—St. Gregory VII. P. c. d. (*Scot. Cal.* S. Urban I. P. m. d.)
29. Sat.—St. Eleutherius p. m. d. (*Scot. Cal.* S. Boniface IV. P. c. d.)
30. Sun.—Second after Pent. Sunday within Octave, (*Scot. Cal.* S. Felix I. P. m. d.)
31. Mon.—St. Angela Merici v. d.

Abbreviations.—Dom. Cal., Dominican Calendar for the use of Rosarians.—Scot. Cal. Scotch Calendar. Ind. Ros., Indulgence for Rosarians.

IRISH CALENDAR *for the month of May.*

1. Sat.—SS. Philip and James. Ap. d. II. cl.
2. Sun.—Fifth after Easter. Pl. Ind. St. Athanasius bp. and Doct. d.
3. Mon.—Finding of the Cross, d. II. cl. Rogation day.
4. Tues.—St. Monica, Widow. d. Rogation day.
5. Wed.—S. Pius V. Pope Conf. d. II. cl. Rogation day. Vigil. *Dom. Cal.* Pl. Ind. for Rosarians.
6. Thur.—*Ascension Day* d. I. cl. with Oct. Plen. Indulg.
7. Fri.—St. Stanislaus bp. m. d. *Dom. Cal.* Oct. day of St. Catherine of Sienna O.S.D.
8. Sat.—Apparition St. Michael Archang. gr. d.
9. Sun.—Within Oct. of Ascension. St. Gregory Nazianzen bp. D. d.
10. Mon.—St. Comgallus Abb. d. *Dom. Cal.* S. Antoninus bp. c. O.S.D. Pl. Ind. for Rosarians.
11. Tues.—St. Antoninus b. c. d. *Dom. Cal.* St. Stanislaus bp. m. D. d.
12. Wed.—St. Nereus and Comp. m.m. semid. *Dom. Cal.* B. Jane of Portugal v. O.S.D. d.
13. Thur.—Octave of Ascension d.
14. Fri.—St. Carthagus b. c. d. *Dom. Cal.* B Giles of Portugal c. O.S.D. d.
15. Sat.—Vigil of Pentecost. Fast.
16. Sun.—Whit-Sunday d. I. cl. Pl. Ind.
17. Mon.—Whit-Monday d. I. cl.
18. Tues.—Whit-Tuesday d. I. cl.
19. Wed.—Ember day. Fast. Of the Octave.
20. Thur.—Of the Oct. semid.
21. Fri.—Ember day. (Fast. Abstinence from eggs.) Of the Oct. semid.
22. Sat.—Ember day. Fast. Of the Oct. semid.
23. Sun.—*Trinity* Sunday, d. II. cl. Pl. Ind.
24. Mon.—Our Lady help of Christians, gr. d.
25. Tues.—St. Gregory VII. P. c. d. *Dom. Cal.* Translation of St. Dominic, d.
26. Wed.—St. Philip Neri c. d.
27. Thur.—Corpus Christi, d. I. cl. with Octave. Pl. Ind.
28. Fri.—Of the Octave semid
29. Sat.—Of the Octave semid.
30. Sun.—Within Octave. Second after Pent. The Purity of B.V.M. gr. d. Pl. Ind.
31. Mon.—St. Angela Merici v. d.

INDULGENCES

To be gained by the members of the Confraternity of the Holy Rosary, in the month of May.

2*nd May. First Sunday in the month.*—Plenary Indulgence for receiving Holy Communion, praying for intentions of the Pope. Another Plenary Indulgence for assisting at Rosary Procession. Another, if having assisted at Rosary Procession, a visit is made to the altar of the Rosary. Another Plenary Indulgence if having assisted at the Rosary Procession, another prayer is said for the Pope's intention.

3*rd. Finding of the Cross.*—Plenary Indulgence for the fourth sorrowful mystery of the Holy Rosary. Com. visit to altar B. V. M. On the three Rogation days the Indulgences of the Stations of Rome, for visiting five altars in a church, or one altar five times, if there be but one.

5*th. St. Pius V., O.S.D.*—Plenary (Com. P. int.*)

6*th. Ascension Day.*—Plenary Indulgence for visiting five altars, or one altar five times. Another for the second glorious mystery of the Holy Rosary, communion, and visit to the altar B. V. M. Another for a visit to any church whatever after communion. Seven years and seven quarantines for reciting five mysteries of Rosary.

10*th. St. Antoninus.*—Plenary (Com. P. int.)

15*th. Whitsun-Eve.*—Ten years ten quarantines for visit to five altars, or five times to one altar.

16*th. Whit Sunday.*—Plenary for third glorious mystery. Communion and visit to altar B. V. M.

* This abreviation means that the conditions for obtaining the Indulgences are Holy Communion and Prayer for the Pope's Intentions.

Another Plenary, (Com. P. int.) Another Plenary for visit to any church. Seven years and seven quarantines for saying five mysteries. Thirty years thirty quarantines, for visit to five altars. Forty-seven years, forty-seven quarantines, for visit to altar B. V. M. Every day during octave, thirty years thirty quarantines for visit to five altars, or five times to one.

23*rd*. *Trinity Sunday*.—Plenary Com. P. int.

27*th*. *Corpus Christi*.—Plenary for communion, and visit to altar B. V. M.

30*th*. *Last Sunday in the month*.—Plenary for those who are accustomed to say with others five mysteries of the Rosary, at least three times in the week, Com. P. int.

For the Month of May.

An Indulgence of 300 days may be gained each day of the month by all who honour the Blessed Virgin, by public or private prayers or acts of virtue. A Plenary Indulgence may also be gained on any one day of the month, by receiving communion and praying for the Pope's intentions.

ST. MONICA.—*May* 4.

An account of the life of St. Monica will doubtless have a peculiar interest for all associates of the Perpetual Rosary. The single weapon with which this saint gained such great victories for God, was prayer, constant and untiring, during the whole of her life. The same weapon is in the hands of all Rosarians, and they use it daily in the same great cause, the conversion

of sinners to God. Who then should better support us, and encourage us to persevere in our prayer, than St. Monica?

This great saint, the patron and example of Christian mothers, was born at Tagaste, in Africa, in the year 332, of Catholic parents, who brought her up carefully and even strictly, and early accustomed her to the exercise of penance and self-denial in little things, thus preparing her for the great trials which she was to endure for God, throughout the course of a long life. When quite a child, she was remarkable for her good dispositions, her charity to the poor, and her love of prayer, and was often to be seen kneeling alone in a corner of the church, with her hands clasped and her eyes cast down, forgetful of all in her union with God; and when at play with her companions, she would steal away and be found by them under a tree, lost in meditation. When she was twenty-two years of age, her parents arranged a marriage for her with a pagan named Patricius, a man of noble birth, but small means, and whose character was degraded by the indulgence of a violent temper. This ill-assorted marriage was the source of great and bitter sorrow to St. Monica; but she set herself at once to the hard task of winning her husband to the knowledge and service of God, by the exercise of an unfailing sweetness, and a self-sacrificing love. Her first child, the great St. Augustine, so celebrated as one of the great doctors of the Church, was born in the year 354. Even before his birth St. Monica dedicated him to God, with all the ardour of her holy and loving soul, and as a new-born babe she

had him taken to the church to be signed with the cross of Christ, and enrolled among the catechumens; that is, those who were waiting for baptism, which in those days was rarely given to infants.

All her prayers and all her efforts were now directed to the Christian education of her son, and by word and example she strove to bring up her little Augustine in the love of the Saviour, whom his father disowned. The seed sown by St. Monica in the heart of her son, was for many years choked by the pleasures and vanities of the world. But a heart watered as was his by the burning tears of a holy mother's love, could not fail at length to bring forth fruit an hundred-fold. When Augustine was thirteen, his father sent him to Madaura, a neighbouring city, celebrated for its schools and learning, and here his genius first developed itself, and he made the most wonderful progress in his studies. But alas! his hitherto innocent soul became sullied by vice, and though a boy in years, he was a man in his knowledge of evil.

It was about this time, when St. Monica's heart was full of grief at the sight of her son's sinful life, that God sent her a great joy, to repay her seventeen years of prayer and patient love. Her husband, Patricius, begged to be admitted as a catechumen, and though he delayed his baptism until near his end, still St. Monica had the consolation of feeling that he believed with her in the one true God, and in His Church on earth: and with new hope she trusted in God to perfect what He had begun.

Augustine was sent to finish his education at Carthage, at that time one of the most important

and learned cities of the empire. Every science, language and art was taught in its schools, and Augustine had full opportunity of satisfying his ambition and thirst for knowledge. But the great city was full of dangers and temptations, and Augustine still continued his evil courses, while his mother's heart was well nigh breaking, and she could not restrain her tears even in public. Her time was now spent in nursing her husband, who had fallen ill soon after receiving the sacrament of baptism, and who was taken from her by death, just when they had become one in heart and soul, and could weep and pray together over their erring son.

One great work of St. Monica's life was now accomplished, the conversion of her husband; after seventeen years of patient waiting she had gained his soul, and she had to pass through another seventeen years of sorrow, before her second great work was accomplished, and her son was brought back to God. Her husband's death had left her in comparative poverty, and she would have found it impossible to pay for her son's brilliant education, had not a friend come forward and undertaken the expense. St. Monica spent her life quietly at Tagaste, in the exercise of works of charity, teaching little orphans, consoling widows and the afflicted, specially those wives who were tried as she had been by an unhappy marriage, and helping the poor and the sick; and morning and evening was she to be seen absorbed in prayer before the same altar at which she had knelt as a child, while daily the love of God grew in her heart, and her union with Him became more

perfect. Her son meanwhile was astonishing his teachers by the greatness of his genius, and his pride of intellect was increased by his wonderful success in his studies; but still something seemed wanting to him, and he was ever searching and thirsting for the knowledge of God, whose infinite greatness could alone satisfy the longings of his soul. In the attempt to find the truth, he joined the sect of the Manicheans, a heresy then in full force, and many of his friends, dazzled by his genius, were led into the same error. Augustine returned home to his mother, in all the pride of what he considered as the new found truth, and was led to attack the authority of the Church in her presence. Zeal for the honour of God overcame St. Monica's love for her son, and her joy at being once more with him. Rebuking him with tears, she bade him leave her house, and return no more until he had atoned for his words by humility and submission. The sacrifice was a great one, and as her son's departing footsteps died on her ear, she sank almost lifeless to the earth. That night she was consoled by a dream, in which it was promised her that her son would be given back to her. For some time after leaving Carthage, and while he was as yet too young to be called to the bar, Augustine taught grammar and rhetoric in his native town, Tagaste. He visited his mother daily, for he was a dutiful and loving son in spite of his many faults, and religious discussion was avoided between them. A holy bishop, who had himself been once a Manichee, happening to pass through Tagaste, St. Monica hastened to him, and told her deep grief concerning her son.

The holy man comforted her, and bade her say little, but pray much for him, and as St. Monica was leaving him, the bishop added, "Go in peace; it cannot be that the son of so many tears should perish."

By degrees Augustine's belief in the Manichean heresy was shaken, and his clear mind began to see the contradictions it contained; the loss also of a dear friend, who gave up his errors and was baptized on his death-bed, contributed to unsettle his mind, and he became more restless than ever. His mother saw the work of grace in his soul, and redoubled her prayers and penances.

Augustine left Tagaste for Rome after two years of professorship, leaving his mother almost by stealth, and departing alone, to her great grief, for knowing the many dangers of a great city, she had begged her son either not to go, or to suffer her to accompany him. She even went with him to the sea shore, whither he went, as he said, merely to see a friend embark for Rome, not intending to go himself, and they walked up and down together for some hours on the shore, waiting for a favourable wind. As darkness came on, St. Monica was persuaded to retire to a little chapel hard by, in which she spent the night in prayer for her son. When morning dawned the ship had sailed, and Augustine was nowhere to be seen. He had deceived his mother and gone away, leaving her broken hearted: was this to be the result of all her ardent prayers?

Augustine lodged in Rome, in the house of a Manichean friend, and while there, all the horrors and corruptions of the sect became known to him,

and thoroughly disgusted his noble nature. He gave up his heresy, but faith was not in his heart; and he resolved for the future to believe *nothing*. He soon left Rome for Milan, where he had been chosen to fill the chair of rhetoric, after a public trial in which he was loaded with honours. St. Monica meantime had remained at Tagaste, watering the spot where she knelt at church with her tears for her son, but from Augustine's letters from Rome she gathered that a deep melancholy had taken possession of his soul, and, longing to give him the comfort of a mother's love and presence, she set off, in spite of the difficulties of the voyage, to join him. When she arrived, Augustine had left Rome, and she followed him to Milan, where she arrived just in time to see the first dawning of the light of faith in the soul of her unhappy son. Augustine, upon his arrival, went to visit St. Ambrose, who was at that time Bishop of Milan, and that great and holy man received him with the affection of a father, and Augustine ever after felt for him a son's love. At the time that St. Monica joined her son he was attending St. Ambrose's sermons every Sunday in the cathedral, and a great conflict was going on in his soul; for while he disbelieved all else, he could not as yet believe in the Church of God. When St. Monica had embraced her son, she went at once to St. Ambrose, who had heard of her saintly life and deep sorrows, and rejoiced to know her personally. He ever after congratulated Augustine upon having such a mother, and later Augustine himself fully felt how entirely he owed his conversion to her, and his

"Confessions" are full of the most loving words concerning her.

By slow degrees, the teaching and example of of St. Ambrose brought the light of faith to the soul of Augustine; but the conflict was long and bitter, and his mother's heart was well nigh sick with hope deferred. One day that he had thrown himself on the ground under a fig tree in his agony of soul, he heard a child's voice distinctly say, "Tolle lege, tolle lege,"—"Take up and read, take up and read." He obeyed the voice from heaven, and opened the Epistles of St. Paul at the passage, "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences." The work of God was done, and the heart of one of the greatest men the world has ever seen was won to God by his mother's tears.

She was praying for him at the moment that God spoke so powerfully to his soul, and Augustine hastened immediately to clasp her in his arms, and to weep tears of joy and thankfulness with her, who for seventeen long years had wept, and prayed, and suffered for him. Now indeed was St. Monica repaid for her patient waiting, and her persevering trust in God's goodness. At Milan, to this day, may be seen the room where the mother prayed, and the garden in which the final triumph of grace took place in her son's soul.

At midnight on the next Easter Eve, a time generally chosen for baptisms, Augustine received this holy sacrament from the hands of St.

Ambrose, in the presence of his mother, and then, clothed in the long white tunic worn by the newly baptized, and woven by her loving hand, he went to receive his Lord, who had waited for him so long, in the holy sacrament of His love. It is said that on this occasion was first composed that glorious hymn of praise, the 'Te Deum.' St. Ambrose and St. Augustine intoning it in turn, as the words inspired by their deep thankfulness rose to their lips. With the accents of their song of praise, St. Monica must have mingled her "Nunc Dimittis," "Now, O Lord, lettest Thou Thy servant depart in peace," for she felt her work was done, and the one wish of her heart satisfied.

It was now agreed that St. Monica, St. Augustine, his son Adeodatus, and several friends who had joined them in Milan, should return together to Africa, where Augustine had resolved to consecrate his life to God. On the morning they were to leave Milan, St. Monica, after receiving holy communion, seemed wholly absorbed in contemplation, and her son, hearing her cry out in a loud voice, "Let us fly to heaven," hastened to her side; but her only answer to his inquiries was, "My soul hath rejoiced in God my Saviour!" From the time of her son's baptism, all her thoughts were fixed on heaven, and her pure soul yearned for the visible presence of the God whom she had so faithfully served. The party reached Ostia in safety, from whence they intended crossing to Africa; but God had heard the cry of His servant, and would not prolong her banishment. At Ostia St. Monica fell sick, and though her son hoped it was merely the effect of

the journey, she herself knew that it was the call of God, and said to him, when she came to herself after a long fainting-fit, "You will have to bury your mother here." It mattered not to her where her body was laid: "All I ask of you," she said to her son, "is, that you will remember me at the altar of God, in whatever place you may be!" She ardently desired to receive the holy Viaticum, but this was rendered impossible by her constant sickness, and she submissively resigned herself to this great loss. Just before her death a little child was seen to enter the room, and bending over her, to kiss her on the chest; and as if she understood the token, St. Monica bowed her head, and gave up her pure spirit into the hands of God.

The grief of St. Augustine was deep and overpowering, and even until death the thought of his mother, and of all she had been to him, was ever in his mind. Her death took place in November, 387, in her sixtieth year, and her body remained at Ostia until the fifteenth century, when it was discovered, and brought in great triumph to Rome. Many miracles were worked by means of her relics, and in particular the blind in great numbers received their sight. This fact the pope ascribed to the special honour it was God's will to show to the tears of her, who through them had opened her son's eyes to the truth. The same Pope, Martin V., published the Bull of her canonization, and pronounced a beautiful panegyric of St. Monica and her son, at the solemn high mass which celebrated the translation of her relics.

The members of the Guard of Honour of our Lady, one of whose special objects of prayer is

the conversion of sinners, should cultivate a great devotion to St. Monica, who thus dedicated her whole life to the conversion of her son. We have seen the great difficulties she had to contend with, and her untiring patience and lively faith in the midst of them all. How can we despair of the conversion of those dear to us, when we read of the conversion of St. Augustine? and how can we grow faint-hearted in prayer, when we see how wonderfully God answered the prayers of St. Monica? During this month, in which her feast occurs, let us earnestly ask her intercession, to aid us in our great work of saving sinners by prayer. She will remember the tears she shed over her husband and her son while still on earth, and she will not refuse to help us; and can we doubt that her prayers now are even more powerful before the mercy-seat of God, than when she was in this world? How great an honour should we, who are Rosarians, feel it, to be thus in at least some degree devoting ourselves to the same object to which St. Monica dedicated her life, and the nearer and more beloved the persons for whom we weep and pray, the more sure may we feel that St. Monica sympathises with us, and is uniting her prayers with ours.

BLESSED SACRAMENT CONFRATERNITY.

Many Rosarians have a habit of saying the Rosary before the Blessed Sacrament, thus, in the presence of our Lord, praying for grace to imitate Him.

It would be well that all should understand the

great benefit of sending their names to be enrolled as members of the Confraternity of the Blessed Sacrament. No special prayer is required from the members, but merely the intention of rendering services to the altar when occasion offers, or the performance of any act of homage to the most Holy Sacrament.

"EVVIVA MARIA!"

A NARRATIVE OF A FACT.

The alotted time of my winter's visit to Rome was fast drawing to a close; but before I bid adieu to its soft climate and its beautiful colouring, and before the sun's ardour had tarnished the delicious freshness of Italian spring-tide, I arranged a few days' excursion to the pretty primitive little towns round the Lago di Bracciano.

The mediæval reminiscences of the town and towers of Bracciano, though I had often explored them before, are ever fresh and vigorous in carrying one back irresistibly to the picturesque past; but little did I anticipate, as we forced our way down the overgrown steep hill-side path, to take an early plunge in the blue waters of the lake, what a truly mediæval episode I was shortly destined to witness. We had arrived with appetites sharpened by our day's ride, the evening before, and had been entirely engrossed with the one idea of securing sufficient rations for ourselves and our beasts—often a no easy matter for a large party in a Roman *paese*.* Indeed, in order to get together sufficient oats for what we considered *half* a feed for the latter, and it was necessary to take

* Country town.

care or them, for we had many days' rough riding before us, we had to send round to all the *orzaroli** in the place. Thus some very wordy placards, ominously headed "Sentenza," plastered profusely enough over the walls, as well as other still more suggestive preparations, which might have told us what was to take place, escaped our notice.

We were in no hurry to break away from the fair waters, and a little exercise being desirable after our bath, a fishing-boat, lazily floating about, was hailed for us by an obliging urchin, whose object in life seemed to be to caress a shaggy *somaro*,† browsing at the reedy stubble at the water's edge, as he waited for his burden of wood an old man was felling. Our vigorous pulls at the primitive oars supplied us, brought us such encouraging applause from the indolent boatmen, that our vanity was stimulated to a prolonged indulgence in the sport.

At length we again climbed the rugged ascent after our guiding donkey-boy, listening to his artless account of his motherless home, and reached the height on which the old town is built. But as we emerged from the screen of brushwood, a sight strange to our experience of Bracciano life opened before us. In place of deserted streets, their solitude broken only by a bright-draperied peasant girl, a brown-robed Capuchin, a portfolio-bearing artist, or a charcoal-laden mule, we beheld a motley throng, such as we could scarcely believe the little city could produce, and all stirred with as much animation as a thriving ant-hill. The donkey-boy had been absorbed into the mass, like

* Grain shops. † A donkey used for burden.

a globule into a ball of quicksilver, ere we had time to turn round, and so we were left to investigate the cause of this unusual commotion for ourselves. Nor were we long in discovering it: at a turn of an old massy wall, we came in sight of a spectacle new to our English eyes, but which we had not much difficulty in guessing to be a scaffold and a guillotine.

The ghastly spectacle it suggested was not one of which we would willingly have been witnesses. But our locanda could only be reached by traversing the concourse, and already the mournful apparatus was riveting the attention of the dense and excited throng. It would not have been easy to pass through their midst, and we plead guilty to feeling sorely pressed by the fascination of horror. There was no time for hesitation. The mass into which we felt ourselves kneaded, was suddenly swayed and leavened by a thrill of dread, and even the pertinacious cries of the cigar-sellers were arrested. A door in the prison wall, a little above the level of the scaffold, had opened,

"And see! *he* steps that threshold o'er
Who never shall tread upon threshold more.
God! 'tis a fearsome thing to see
That pale wan man's mute agony.
The glance of that wild despairing eye,
Now bent on the crowd, now turned to the sky,
As though they searched in doubt or fear,
The path of the spirit's unknown career.
Those pinioned arms, those hands that ne'er
Shall be lifted again, not even in prayer."

Then the mass surged again with something like

savage impatience, as the *condannato* suddenly cast himself on his knees ere he descended the steps, and caused a momentary, unexpected delay in fulfilling the dread programme. With the quick ear of excitement, the words of his low and plaintive exclamation were caught and passed on from lip to lip with varying intonations of contempt and edification—but far more frequently the latter—till they were borne on to me. "Ah sì, io non morrò, ne son sicuro, la Madonna mi farà la grazia!"* It seemed an involuntary impulse which had moved him, as he had suddenly observed before him a humble image of the Madonna, to whom, a friendly peasant near informed me, he had been wonderfully devout since his conversion.

He rose quickly again and walked on, but with evident shrinking, up to the instrument of death. What passed, or how he was handled, whether he spoke again, what preparations were carried into effect, I must confess my inability to narrate. Though the scene was entirely new, and there was no association to recal a past image of what was to take place, though there was nothing particularly horrifying in any of the accompanying incidents, yet the bare knowledge that a little thread of human life was about to be deliberately severed was so overpowering that sensation was numbed, the light itself seemed darkened—I only remember that I seemed to see

> "A spirit dart 'twixt earth and heaven,
> Holding a cup in both hands lest it fall:"

* Surely I shall not have to die, our Lady will get me a reprieve.

And a struggling vague unavailing desire that I could have found myself anywhere but on that spot took possession of me. I think something like the same oppression must have rested on everyone present; some one or two indeed retained sufficient presence of mind to exclaim "Iddio!" or "Maria Santissima!"*—more probably indeed the words passed their lips mechanically: but for these faint sounds one might have thought the entire multitude turned to stone; it might be called a silence "that could be *felt*."

Suddenly a man near me raised his right hand and gesticulated convulsively towards the scaffold, passing his other hand rapidly over his eyes as he did so. Hardly knowing what I did, I involuntarily glanced in the direction towards which he pointed. The executioner had his deadly weapon at work. A sharp swift hissing sound—and the bright fine-edged slanting blade ran down with steady relentless aim upon the bare neck of the patient.....

Yet,—there was no trace of blood; the victim's devoted head *yet* rested motionless in the hands of the kneeling headsman, and *yet* the gaping black bag remained vacant, while from under the murderous axe, a calm clear voice resounded through the silent air—all could hear it—there was no need to repeat it from one to another now, "Evviva Maria!" For an instant, astonishment prolonged the silence of suspense, and then there ran all along our serried files the shout, "Grazia! Grazia!"†

The *Condannato* was a mere youth, but a year

* My God!...Holy Mary! † Mercy! Mercy!

or two beyond the age at which amenability to capital punishment in the Roman state commences. His soft sad glance almost belied his capacity for the deeds of violence he had been sentenced to expiate. Though they were well known, and even avowed by himself, it was impossible not to feel sorrow that his young life should be cut short, and so ignominiously. The meek contrition with which—as it was rumoured, and his demeanour bore out the report—he had come there to offer up the existence to which he yet manifestly clung, could not but win commiseration from the bystanders. I could not refrain from searching out among them for an expression of countenance contracted by the famed spirit of Italian *vendetta** calculated to betray the friends of the prisoner's victim; but I looked in vain. Every one seemed impressed with the conviction that the Madonna had interposed to rescue the penitent who had appealed to her clemency.

I do not think the executioner's life would have been worth a minute's purchase had he attempted to complete his office. An Italian crowd cannot long restrain its vociferations. Thick and fast they rose now, and eager was every one to tell what each had seen. The news spread like wildfire. The treble element, which had hitherto been scarce, now gathered from cottages and churches and added its notes to the chorus of wonderment. Still louder were the triumphant exclamations when the prisoner, having been restored safe and sound to his cell, the executioner once more made his axe play, and it ran "home" with accurate

* Vengeance.

precision—no obstacle clogging, no invisible hand arresting its course, this time.

Never perhaps did the old baronial fortress of the Orsini look down on a scene of simpler and more unhesitating faith in the days of its mediæval pride, than on that 23rd of May, in the year of progress and unbelief, 1866.*

Groups of the unsophisticated townspeople long lingered about, talking over the marvellous event, and were ready with more stories of the young bandit's career than I have time to repeat. His name was Antonio di Giuseppe, alias Lestino, (the agile,) and he had taken part in many a desperate encounter on the Neapolitan border, where his father, Domenico di Capitignano, long since no more, had made himself notorious before him. His last exploit having been marked by the death of his victim, Pietro Paolini, a "buttero' or Campagna grazier, the energy of the pontifical gensd'armes was stimulated in pursuing him. He did not suffer himself to be captured without much difficulty; but since he had been in prison, he had evinced a much happier disposition than might have been augured from his neglected childhood and melancholy antecedents. An orphan, he had been singularly touched with the devotion to the Mother of God. When sentence was passed, the governor of the prison had hesitated to communicate the dire intelligence, and was at pains to break it to him by degrees: but

* The case was reported to the Holy Father, who commuted the sentence into one of *Galera*, or penal servitude, for life. Hand-bills were also printed by order of the Pope, narrating the circumstances of the case, for distribution among the country people.

Antonio guessed at once from his manner the message he had come to announce, and after thanking him for his consideration, had only added, "Mi rincresce non sia finito il mese Mariano!"* R. H. B.

ST. PHILIP IN HIS SCHOOL.

This is the saint of gentleness and kindness,
Cheerful in penance, and in precept winning,
Patiently healing of their pride and blindness,
Souls that are sinning.

This is the saint, who, when the world allures us,
Cries her false wares, and opes her magic coffers,
Points to a better city, and secures us
With richer offers.

Love is his bond, he knows no other fetter,
Asks not our all, but takes whate'er we spare him,
Willing to draw us on from good to better,
As we can bear him.

When he comes near to teach us and to bless us,
Prayer is so sweet, that hours are but a minute;
Mirth is so pure, though freely it possess us,
Sin is not in it.

Thus he conducts by holy paths and pleasant,
Innocent souls, and sinful souls forgiven,
Towards the bright palace where our God is present,
Throned in high heaven.

Verses on Various Occasions.—DR. NEWMAN.

* "If I could but finish the Month of Mary!"

ST. PHILIP NERI.—*May* 26.

St. Philip, the apostle of Rome and the founder of the Congregation of the Oratory, was remarkable throughout his life for his great love and devotion towards our Lady of the Rosary. He turned to her on all occasions, with the simple loving trust of a child in its mother, calling her his love and his consolation; and his biographers say that her name was ever in his mouth, and his face would beam with joy when he spoke of her; she was indeed to his loving heart a "causa lætitiæ." On one occasion, when St. Philip was ill, the doctors ordered that he should not be left alone at night. The priest who sat up with him, declared that when the Angelus rang in the morning, he thought it must be the evening Angelus, and could hardly believe the night was over. So swiftly and sweetly had the hours passed while he was listening to the saint, who, thinking no one was present, had been lovingly conversing with our Blessed Lady the whole night through, as though he saw her face to face. He was hardly ever seen without his rosary in his hand, and besides saying the usual rosary of our Lady, St. Philip, with his well known love of ejaculatory prayer, would repeat over and over again on his beads, his two favourite ejaculations, "Virgin Mary, Mother of God, pray to Jesus for me," or simply, "Virgin Mother," for he used to say that these two prayers contained in few words all possible praise of the Blessed Mother of God. He taught this devotion to his spiritual children, and by its use, many were freed from great temptations. St. Philip

attributed all his success in winning souls to God, to the intercession of the Blessed Virgin, whom he loved to call the channel and dispenser of all the graces granted by God to man. He induced one sinner to repeat seven times a day the "Salve Regina," and by this means softened his heart, so that he was suddenly filled with the greatest contrition for his sins. A year before his death St. Philip fell dangerously ill; he suffered agonies of pain for many hours, and his weakness was so great that he could scarcely speak. He made no complaint, but lay quite still in spite of the pain he was suffering, only repeating in a low tone, "Adauge dolorem, sed adauge patientiam—increase my pain, but increase also my patience." The doctors, after feeling his pulse, said he had but a short time to live; they then withdrew from the bed, and, after a few moments of silence, they heard the saint cry out in a loud voice, "Ah, my Madonna, my beautiful Madonna, my blessed Madonna!" The medical men, and some of the saint's spiritual children, who were in the room, pulled aside the bed curtains, and there they saw the holy father with his hands lifted up towards heaven, and his whole body raised into the air. He kept stretching up his arms as though embracing some one with the greatest love, and repeating over the same words, adding, with tears, "I am not worthy, for who am I, my dear Madonna, that you should come to see me, and take away my pain? and what shall I do if I get well, I, who have never yet done any good?" Those around him then asked what was the matter, and St. Philip answered, "Did you not

see the Blessed Virgin, who came to free me from my pain?" He then covered his face with the sheet, and wept for so long a time, that the physicians, fearing he would injure himself, besought him to stop, but he answered, "I have no longer any need of your services, the Madonna has come and healed me," and they found, in fact, that the fever had left him, and he was completely cured. When he rose from his bed, St. Philip, by way of satisfying his love and gratitude to our Blessed Lady, kept urging all those who came to visit him in his room to have a great devotion to the Mother of God, saying, with the greatest earnestness, "Know, my children, and believe me who know it, there is no way more powerful to obtain favours from God than through the prayers of the Blessed Virgin." And during the short time that his life was still spared, he was never weary of repeating, over and over again, "O, my sons, be devoted to the Madonna, be devout children of Mary!"

St. Philip's death took place at night on the feast of Corpus Christi, the 26th of May, 1595. The exact time of his death had been revealed to him, and he spent the feast in his usual manner, and as though he was in perfect health, hearing confessions, saying his office, and discoursing on spiritual subjects. He begged many of his penitents to say the rosary for him after his death, and to some he gave it as their penance, thus showing his special love and faith in this devotion. At the beginning of his mass, he remained for some time looking fixedly at the hill of St. Onofrio, which was visible from the

chapel, just as if he saw some great vision. On coming to the Gloria in Excelsis, he began to sing, which was a very unusual thing for him, and he sung the whole of it with the greatest joy and devotion. He went to bed that night apparently in good health, but he well knew his death was at hand, and even counted the hours he still had to live, and spent the remaining time in conversing with his Lord, whom he was so soon about to meet. It was about eleven o'clock when his sudden illness alarmed the fathers of his congregation, and after giving them his blessing, this loving servant of the Blessed Virgin expired as calmly and gently as if he were but falling asleep.

LE MOIS DE MARIE.

C'est le mois de Marie
  Ah ! quel bonheur !
La terre épanouie
  Est tout en fleur !

Marie, ô tendre Mère
En ce beau mois de fleurs,
Venez bénir la terre
La terre de nos cœurs ;
Et que vos Mains divines
Y Sèment chaque jour.
En place des épines
Les Roses de l'amour.

Les Vertus du Rosaire,
Valent mieux que les fleurs ;
Faites croître ô ma Mère,
Ces vertus dans nos cœurs ;

Car la plus belle rose,
Se fane en quelque jours ;
Mais l'âme où Dieu repose,
Au ciel, fleurit toujours.

R. P. M. F.

V. JEROME SAVONAROLA.

The V. Jerome Savonarola, that great Dominican, illustrious for the sanctity of his life, and his lively and courageous faith, thus speaks of the condition of northern Italy in the fifteenth century: "We are forced to have women and children as our teachers, for they alone preserve the least shadow of innocence. Good men are oppressed, and Italy is become like to Egypt, which held Israel in captivity. But famine, inundations, plagues, and other signs, forerunners of future evils, already warn us of the wrath of God. O Lord, divide once again the waters of the Red Sea, and may the wicked be swallowed up in the flood of Thy vengeance."

The 23rd of May is the day on which this truly great man was put to death by an ungrateful people, against whose shameful vices, impurities, and corruptions, he had waged an unceasing war. Let us, particularly on this day, imitate St. Philip Neri in asking his prayers for that country, made desolate by such countless evils. It is recorded of the holy founder of the Oratory, that with the exception of the crucifix and image of the Madonna, a portrait of Savonarola was the only devotional object in his simple room. It was the tender love of Jesus Christ, and of the souls for

whom He died, ever burning in the soul of St. Philip, which, as a natural effect, led him to venerate so deeply the great Dominican, whose life and death had been an unceasing and heroic combat against the oppressions of the powerful and the corruptions of the rich.

THE LAST ROSARY.

"Mary, Mother, hear thy child!"
(Low and feeble is that tone),
"Virgin faithful chaste and mild,
Mother! take me to thy Son."

Hush, her voice is failing now,
"Holy Mary, pray for me."
Beads of death are on her brow,
On her lips, her Rosary.

ANSWERS TO CORRESPONDENTS.

An Associate P. R.—(1) The circle of the Perpetual Rosary, of which Woodchester is the centre, numbers about twenty-seven thousand associates. (2) A great number have taken an hour each week, many have taken an hour each day: a few persons have joined, taking only one hour in the year or half-year. The usual practice has been to take one hour monthly.

Enfant de Marie.—As the Rosary is the chief way of honouring the Month of Mary, your plan would be very good—namely, during the Month of Mary, to have your name entered for an hour every Saturday and Sunday of the month. Let your name stand with the usual monthly day you selected, and write to Woodchester to the Father Director, or Brother Secretary P. R., requesting those additional hours to be affixed to your name for the month of May; and thus so greatly helping the conversion and sanctification of souls, the agonizing, and the departed.

A Parish Priest.—Any secular priest can obtain from the Provincial of the Dominicans, the power of giving the Dominican Indulgence to beads. A priest in Ireland should apply to the Irish Provincial at Dublin. In England, Scotland or Wales, to the English Provincial, who resides at St. Andrew's Church, Newcastle-on-Tyne: or any one can apply direct to the General at Rome.

A Country Priest.—As you have the power of giving to beads the

Dominican Indulgence and the Bridgettine Indulgence, and also the power of receiving into the Confraternity of the Rosary, as soon as you have entered the name of the applicant in your note-book, and blessed and indulgenced the beads, such a one is in possession of all the privileges of a Rosarian from that moment; but you are (like any Dominican Father) under the obligation of sending the name to be registered at some church or convent where the Rosary Confraternity is established. Such name, if not forwarded at once, should at least be forwarded within the month.

Canonicus.—Simply sending the name of an absent person, requesting it to be registered in the Great Rosary Confraternity, suffices without any ceremony. When the person is present, it is usual and more reverent to use the prescribed form as in the "Complete Rosary Book;" (1d.—Richardson and Son; Derby, London, Dublin.)

Reverend Mother.—(1) If the Bishop be a Dominican Tertiary, he will doubtless have given both the Dominican and Bridgettine Indulgences to the Rosaries of the community. Otherwise he probably gave only the Bridgettine. Generally, when a bishop or priest gives to Rosaries the Dominican as well as the Bridgettine Indulgences, he mentions it; as many priests have the power of giving the Bridgettine Indulgence who have not the power of giving the Dominican. A Dominican Father always gives both. (2) When the Pope blesses Rosaries, he only gives the Bridgettine, unless specially asked to give the Dominican also. Hence the custom at Rome of taking beads to the Dominican Priory to receive the additional Indulgences.

A Celt.—Your curate was quite right and your London friend quite wrong. Those beads retain the blessing given by Pope Gregory, unless desecrated, but the Indulgence is personal, and your curate having the power of indulgencing beads, did quite right in indulgencing your grandfather's beads for your use. If you *give* them to your son, you should get them indulgenced again for his use; if you merely lend them to him, he does not gain indulgences by use of them, but the beads do not lose the indulgences for yourself. Also your curate was perfectly right in saying that the *obligation* of a Rosarian can be performed without beads. The indulgences are not gained, but the obligation is satisfied. Your London friend also misinformed you on the other matter, he confused between the "Confraternity of the Holy Rosary" and the "Perpetual Rosary," or "Guard of Honour of our Lady." The former which to distinguish it is frequently called the "Great Rosary," imposes the obligation of saying an entire Rosary every week, but divided in any way, and said at any time, and for any intentions. A member of the Great Rosary is called a "Rosarian," he *may* wear the little white scapular given by our Lady, but he is not obliged to do so.

The "Perpetual Rosary" Association imposes the obligation of saying an entire Rosary (for sinners, agonizing, and departed; in union with intentions of associates) at a fixed hour on any specified days.

These obligations are necessary for gaining the Indulgences, and also for sharing in the masses, prayers, and good works of the Confraternity or Association, but they do not bind under any sin.

Scrutator.—The Indulgences, as given in the "Complete Rosary Book," were all most carefully examined and approved by Cardinal Wiseman, and they are the same as those published in France with the authority of the General and of the French Bishops. The author of the "Complete Rosary Book" proposed to the Cardinal to leave out mention of one of those Indulgences, as being very remarkable and exceptional; but his Eminence did not think it would be reverent to omit one clearly approved.

A *Tertiary.*—(1) The Woodchester circle of the "Guard of Honour of our Lady of the Rosary," was commenced on the Feast of the Holy Name of Jesus, A.D. 1864. And the first petition placed in the Bede Roll, was in a wonderful manner answered immediately. And the next petition, equally contrary to all human probability, was answered on that day three years. (2) Names of deceased Rosarians or Tertiaries sent duly authenticated to the "Rosary Magazine," will be inserted in the obituary without any charge.

The Narrative kindly sent from Boulogne-sur-mer, declined for the present, with thanks.

With great regret we find we cannot insert till next month the very interesting articles, "Anecdotes of the Blessed," and "The Sentinel on Guard." We sent them both to the Printer, but find it is impossible to make room for them.

Author's MSS. not returned unless the request is made accompanied by a stamped and directed envelope.

PRAY ONE FOR ANOTHER, THAT YOU MAY BE SAVED."

The prayers of Rosarians are earnestly asked, for all the Associates of the Perpetual Rosary, for all their intentions recommended in the Bede Roll, and amongst these specially for,

A Country Parish, by a Priest.
Five Recent Converts.
Some persons under instruction.
A Bishop's intention, by himself.
Her Children, by their Mother.
A Son, by his Mother.
Conversion of 19 Protestants.
Conversion of 13 bad Catholics.
A Mother by her Son.
Two Catholic children being badly brought up.
A family of seven Protestants.

Obituary of Rosarians and Tertiaries.

O God, the Lord of mercies, give to the Souls of Thy Servants, the Brothers and Sisters of our Holy Confraternity, whose death we commemorate, a place of refreshment, the blessedness of rest, and the brightness of light.

R. I. P

Mary Agnes Leadbitter.
Earl of Fingall.
Hon. Everard Stourton.
Patrick O'Flaherty.
Hon. Mrs. Bland.

NOTE.—The name of any departed Rosarian or Tertiary will be admitted to this list, if accompanied by the name of the person recommending it, not of course for publication, but as an authentification. Intentions sent by any Rosarians who are also Associates of our Lady's Guard of Honour, will be inserted in the list of Intentions for Prayer.

NOTICE.

Orders for "Rosary Magazine" and payments for the same, to be arranged with Messrs. Richardson and Son, Derby. *Private* communications on other matters concerning the Magazine, can be addressed to the Editors, care of Messrs. Richardson and Son, Derby; or to Father Rodolph Suffield, Director of the Perpetual Rosary, H. Bosworth, Leicestershire.

N.B.—Names or petitions for the Perpetual Rosary Association, or the Confraternity of the Holy Rosary, when not requiring any *private* reply, to be addressed to the Brother Secretary of the Perpetual Rosary, Dominican Priory, Woodchester, Stroud, Gloucestershire.

THE ROSARY MAGAZINE.

No. 2. JUNE, 1869. 2*d.*

CONTENTS.

	PAGE.
English and Scotch Calendar for Month ...	34
Irish do.	35
Indulgences to be gained by Rosarians, during the Month	36
The Devotion of the Sacred Heart	37
Blessed Osanna of Mantua	42
The Sentinel on Guard	44
Anecdotes of the Blessed	47
St. Gabriel, the Angel of the Incarnation ...	50
La Garde d'Honneur de Marie	53
The Devotion of the Fifteen Saturdays ...	54
The Stigmata of St. Catherine of Sienna . .	56
Answers to Correspondents	60
Intentions for Prayer	62
Obituary of Rosarians and Tertiaries ...	63

LONDON:
THOMAS RICHARDSON AND SON;
DUBLIN, AND DERBY.

May be had of all Booksellers and News Agents.

Price 2d. each—or one dozen free by Post for 2s.

(The Copyright reserved.)

ENGLISH AND SCOTCH CALENDAR

For the month of June.

1. Tues.—Of the Octave. (*Scot. Cal.* St. Eleutherius, P. Mart.)
2. Wed.—Octave day of St. Augustine. (*Scot. Cal.* St. Eugenius, P. Conf.)
3. Thur.—Octave day of Corpus Christi. INDULGENCE ENDS.
4. Fri.—St. Francis Caracciolo. (*Dom. Cal.* and *Scot. Cal.* Most Sacred Heart of Jesus.)
5. Sat.—St. Boniface. (*Dom. Cal.* St. Francis Caracciolo. *Scot. Cal.* St. Ferdinand King Conf.)
6. Sun.—Third after Pentecost. Feast of the Sacred Heart of Jesus. Pl. Ind. (*Dom. Cal.* Most Pure Heart of Mary. Pl. Ind. for benefit of Poor School Comm. once during the week.) (*Scot. Cal.* St. Norbert B. Conf.)
7. Mon.—St. John Nepomucen (May 16) (*Dom. Cal.* B. Stephen Bandello, O.S.D. (*Scot. Cal.* St. John before the Latin Gate,) (6th May.)
8. Tues.—St. William bp. (*Dom. Cal.* St. Angela Merici v.) (June 1) (*Scot. Cal.* St. Isidore B. Conf. Doct. 4th April.)
9. Wed.—St. Pascal (17th May) (*Dom. Cal.* St. William bp.) (*Scot. Cal.* St. Vincent Ferrer Conf. 5th April.)
10. Thur.—St. Margaret w. Queen of Scotland. (In Scotland Feast of Devotion) (*Dom. Cal.* B. John Dominic bp. c. O.S.D.)
11. Fri.—St. Barnabas Ap.
12. Sat.—St. John a Facundo Conf. (*Dom. Cal.* B. Villana w. O.S.D. 28 Feb.) (*Scot. Cal.* St. Leo III. P. Conf.)
13. Sun.—Fourth after Pentecost. St. Anthony of Padua Conf.
14. Mon —St. Basil bp. Conf. and Doct.
15. Tues.—St. Venantius m. (May 18) (*Dom. Cal.* St. Gregory the Great Pope Ap. of England. Pl. Ind. 12 March) (*Scot. Cal.* St. John of Facundo Conf.)
16. Wed.—St. Dunstan bp. c. (May 19) (*Dom. Cal.* St. Benedict Ab. 21 March) (*Scot. Cal.* St. Stanislaus bp. m 13th May.)
17. Thur.—St. Peter Celestine P. Conf. (May 21) (*Dom. Cal.* B. Ambrose Sansedon Conf. O.S D. 22nd March) (*Scot. Cal.* St. Isidore the labourer Conf. 15th May.)
18. Fri.—St. Philip Neri Conf. (27th May) (*Dom. Cal.* B. Osanna v. O.S.D.) (*Scot. Cal.* St. John Nepomucen Mart. 17th May.)
19. Sat.—St. Juliana v. (*Dom. Cal.* SS. Gervase &c. mm.) (*Scot. Cal.* St. Juliana Falconieri v.)
20. Sun.—Fifth after Pentecost. (*Scot. Cal.* St. Silverius Mart.)
21. Mon.—St. Aloysius Conf. (*Dom. Cal.* St. Gabriel Archan. 24th March.)
22. Tues.—St. Alban Mart. (*Dom. Cal.* Ten thousand martyrs.) (*Scot. Cal.* St. Venantius Mart. 18th May.)
23. Wed.—St. Mary Magdalen of Pazzi, v. (3rd June) (*Dom. Cal.* St. Alban Mart.) (*Scot. Cal.* St. Peter Celestine P. Conf. 19th May.)
24. Thur.—Nativity of St. John the Baptist. Feast of Devotion.

25. Fri.—St. William Conf. (*Dom. Cal.* St. Francis of Paul, Conf. 2nd April.) (*Scot. Cal.* St. Gallicanus Mart.)
26. Sat.—SS. John and Paul, mm.
27. Sun.—Sixth after Pentecost. (*Scot. Cal.* St. William abb.)
28. Mon.—St. Leo P. Vigil Fast. (*Dom. Cal.* Stigmata of St. Catherine of Sienna, O.S.D. 3rd April) Pl. Ind. for Rosarians.
29. Tues.—SS. Peter and Paul, App. Holy day of Obligation with Octave. Plenary Indulgence which continues during the Octave.
30. Wed.—Com. of St. Paul Ap.

IRISH CALENDAR *For the month of June.*

1. Tues.—Of the Octave.
2. Wed.—Ditto.
3. Thur.—Octave day of the Feast of Corpus Christi.
4. Fri—The Feast of the Sacred Heart of Jesus.
5. Sat.—St. Boniface bp. and mart. (*Dom. Cal.* St. Francis Caracciolo Conf.)
6. Sun.—Third after Pentecost. St. Jarlath bp. and conf. (*Dom. Cal.* Most Pure Heart of Mary, Pl. Ind.)
7. Mon.—St. Colman bp. and conf. (*Dom. Cal.* B. Stephen Bandello conf. O.S.D.)
8. Tues.—St. Norbert bp. conf. (*Dom. Cal.* St. Angela Merici v. 1st June.)
9. Wed.—St. Columba abb.
10. Thur.—St. Margaret Queen, w. (*Dom. Cal.* B. John Dominic bp. conf. O.S.D.)
11. Fri.—St. Barnabas Ap.
12. Sat.—St. John a Facundo (*Dom. Cal.* St. Benedict abb. 21st March.)
13. Sun.—Fourth after Pentecost. St. Anthony of Padua Conf.
14. Mon.—St. Basil the Great, bp. and Doct.
15. Tues.—St. John before the Latin Gate (*Dom. Cal.* B. Ambrose Sansedon Conf. O.S.D. 22nd March.)
16. Wed.—St. John Francis Regis. Conf. (*Dom. Cal.* St. Gabriel Archang. 24th March.)
17. Thur.—Dympna Virg. mart. (*Dom. Cal.* St. Francis of Paul Conf.
18. Fri.—St. Conleth bp. conf. (13th May) (*Dom. Cal.* B. Osanna Conf. Virg. O.S.D.)
19. Sat.—St. Juliana Falconieri Virg. *Dom. Cal.* SS. Gervase &c. mm.)
20. Sun.—Fifth after Pentecost. Most Pure Heart of B. V. M.
21. Mon.—St. Aloysius Gonzaga Conf. (*Dom. Cal.* Stigmata of St. Catherine of Sienna Virg. O.S.D. 3rd April.)
22. Tues.—St. Brendan abb. (*Dom. Cal.* Ten thousand martyrs.)
23. Wed.—Vigil of St. John the Baptist (*without fast*) St. Paschal Baylon Conf. (17th May) (*Dom. Cal.* St. Ambrose bp. and conf. 4th April.)
24. Thur.—The Nativity of St. John the Baptist.

25. Fri.—St. William abb. (*Dom. Cal.* B. Peter Gonzales Conf. O.S.D. 14th April.)
26. Sat.—SS. John and Paul mm.
27. Sun.—Sixth after Pentecost.
28. Mon.—Vigil of SS. Peter and Paul. *Fast.* St. Leo P. and Conf.
29. Tues.—SS. Peter and Paul Apostles, Holy day of Obligation. Pl. Ind. which continues during the octave.
30. Wed.—The Commemoration of St. Paul Ap

ABBREVIATIONS.—Dom. Cal., Dominican Calendar for the use of Rosarians. Scot. Cal. Scotch Calendar. Pl. Ind. Plenary Indulgence. Com. P. int. Communion. Praying for the Pope's intention.

INDULGENCES TO BE GAINED BY ROSARIANS IN THE MONTH OF JUNE.

6th June.—First Sunday of the Month.—Five Plenary Indulgences. 1. A Plenary Indulgence, by going to Communion in a church or chapel of the Confraternity, if there be one, otherwise, in any church or chapel, and praying for the intentions of the Pope. 2. Another Plenary Indulgence, if, after Communion, visit be made to altar B.V.M. 3. Another Plenary Indulgence, for assisting at Rosary Procession after Communion. 4. Another Plenary Indulgence for praying for the Intentions of the Pope, in the same church, after Communion, and having assisted at Rosary Procession. 5. Another Plenary Indulgence, if after Communion and having assisted at Rosary Procession, a visit be made to Rosary altar. Besides these Plenary Indulgences, the following partial ones may be gained: seven years and seven quarantines, and 100 days.

N.B. Those members of the Confraternity, who, through sickness, cannot go to the church, can gain a Plenary Indulgence by saying the Rosary, or the Chaplet, or the Seven Penitential Psalms, before a devout image or picture.

Those who are prevented by sickness or any good reason from visiting the Rosary altar, or assisting at the Rosary Procession, can gain a Plenary Indulgence, if, having been to Communion, they say the whole Rosary, or at least five mysteries, praying for the intentions of the Pope. For the sick, five mysteries are quite sufficient.

Those members of the Confraternity who are travelling by sea or land can gain all the indulgences of the first Sunday in the month if they say the whole Rosary, or in case of illness, five mysteries, with the intention of going to confession and communion when they have the opportunity.

On Saturday, the 26th, begins the Devotion of the fifteen Saturdays before the Feast of the Holy Rosary, for which a Plenary Indulgence can be obtained on each Saturday. (See p. 54.)

27th June—Last Sunday in the month—a Plenary Indulgence may be gained by all who are in the habit of saying with others five mysteries of the Rosary at least three times in the week, by going to communion, and praying for the intentions of the Pope.

28th June—The Stigmata of St. Catherine of Sienna. Pl. (Com. P. int.)

THE SACRED HEART.

The month of June is in a special manner dedicated to the Sacred Heart of Jesus. Our Blessed Lord Himself appointed the Friday after the Octave of Corpus Christi to be kept as the Feast of His Most Sacred Heart, and in obedience to this command the Church calls upon all her

children upon this day and throughout the month of June to unite in praising and loving the Divine Heart of their Saviour.

The spirit of devotion to the Sacred Heart is one which will at once come home to every associate of our Lady's Guard of Honour. It is a spirit of intercession, of reparation, and of love. Blessed Margaret Mary Alacoque, a French nun of the Order of the Visitation, in the seventeenth century, was the humble instrument chosen by our Blessed Lord to spread the devotion to His Sacred Heart throughout His Church. "One day," says her biographer, "when she was before the Blessed Sacrament, she was deeply penetrated with the feeling of the presence of God. At that moment Jesus Christ shewed Himself to her under a sensible form, and caused the head of His servant to rest sweetly upon His breast. It was at this precious moment that He for the first time discovered to her the inexplicable secrets of His Divine Heart, and the treasures of love, with which it was consumed by men. Then, filling the heart of His servant with a love in some measure proportioned to His own, He said: 'Behold My Heart, which is so inflamed with love for men, and for thee in particular, that being unable to contain within Itself the flames of Its charity, it is compelled to spread them by thy means. It longs to manifest Itself to men, that they may be enriched by those precious treasures, which I discover to thee, and which contain sanctifying graces capable of drawing them from perdition.' From that time our Blessed Lord frequently communicated to His servant the longing desire of

His Divine Heart to be loved by the creatures for whom He had shed the last drop of His Blood, and the deep grief with which His Heart is overwhelmed when men refuse Him their love, and cease not to offend Him. One day, our Blessed Lord asked from His servant the gift of her heart. Blessed Margaret Mary besought Him to take it. He did so, placing it in the midst of His adorable Heart; where she saw it as it were an atom consumed in a burning furnace. He then withdrew it, and gave it back to her, saying: 'Behold, My beloved, this precious pledge of My love; I have enclosed in thy breast a little spark from the living flame of this love, to serve thee as a heart, and to consume thee, even to the end of thy life.' This precious gift brought suffering with it, and from that time Blessed Margaret Mary was never free from pain in her side, though the wound caused by love was not revealed by any visible mark on her body. Her Divine Master taught her how to use this new heart to His honour, by offering it continually to Him in satisfaction for the coldness and neglect with which He was treated by those who were most bound to love Him. 'One day,' she tells us, 'as I was prostrate before the Blessed Sacrament, exposed upon the altar, I felt an interior attraction, which gathered together within myself all the powers of my soul, and all my senses. At that moment Jesus Christ, my Divine Master, appeared before me, all brilliant with glory, His five wounds resplendent as five suns. From His Sacred Manhood issued flames on all sides, but above all from His adorable Breast, which was like a very

furnace. In the midst of this burning furnace He showed me His loving Heart, the source of all these flames. It was then that He explained to me the unspeakable wonders of His love, and showed me its exceeding power, since it made Him love men, from whom He received nothing but coldness and ingratitude. 'It is that,' He said to me, 'which cuts Me to the quick, more than anything I have suffered in My Passion. If they would but return Me love for love, all that I have done for them would indeed seem little to Me. I would, if I could, do far more than I have done; but I receive from them nothing but coldness and affronts in return for all My eagerness to do them good. Do thou at least console Me, by making up for their ingratitude to the best of thy power.'"

From these and many other passages in the wonderful life of Blessed Margaret Mary Alacoque, we can plainly see the spirit of devotion to the Sacred Heart. "It is," as a writer on this subject beautifully tells us, "the wailing melancholy complaint of Jesus, that His Passion is forgotten, because men sin on as if He had never died for them. It is as if He could stand it no longer, and suddenly breaking through the veil which hides Him from the visible world, came to reveal to a soul which could sympathize with Him how deeply His Heart had been affected by the neglect of those for whom He had shed His Blood."

It was not to Blessed Margaret Mary alone that this mournful complaint of slighted love was addressed. Though she, with her pure heart and

her great power of love, was chosen to begin in her own person the work of reparation and intercession, still a great part of the mission entrusted to her by her Divine Master consisted in spreading the devotion to His Sacred Heart amongst faithful souls in all parts of the world and in every state of life, so that in truth it is to each one of us individually that our Blessed Lord is addressing His words of loving reproach. Blessed Margaret Mary was to begin her work, according to her Divine Master's express command, by the institution of a Feast in honour of His Adorable Heart. He said to His faithful servant who was burning with desire to repay His unwearied love, "I ask of thee, that the first Friday after the Octave of Corpus Christi should be dedicated as a special feast in honour of My Heart; so that on that day by communion and acts of reparation, atonement may be made for the insults offered it while exposed upon the altar. Moreover, I promise thee, that My Heart will plentifully shed the gifts of its divine love on those who pay it this honour, or induce others to do so."

Rosarians are in special way called upon to love and honour the Sacred Heart of Jesus, for what can be more pleasing to Mary their Queen, than to see her children trying to make reparation in some degree for the many insults offered to the one object of her love?

What better act of reparation can they make than to kneel before our Divine Lord in the Blessed Sacrament, and to offer up His Mother's Rosary in honour of His Sacred Heart, asking

Him to give them, and all their fellow associates, those fifteen great virtues so dear to His Heart, which are set forth in the different mysteries, and for the want of which, now as in all times, ungrateful men are constantly grieving His Sacred Heart?

The feast of the most pure Heart of Mary occurs also during this month, and when her faithful guard of honour assemble round their Queen, and offer their prayers in loving intercession for the souls for whom Jesus died, and to satisfy the thirst He deigns to feel for the love and gratitude of men, we know full well, that she will join her pure prayers with ours, and offer them as a beautiful garland to the Heart of her Son, to repay Him for the crown of thorns He has worn for our sakes.

During the eight days which follow the feast of the most pure heart of Mary, the Church grants a plenary indulgence to all those who contribute to the English Poor-school Committee; thus pointing out to her children one sure means of pleasing the Sacred Hearts of Jesus and Mary, for what more beautiful gift can we put into the hands of our Queen, to be offered by her to her Son, than our share, small though it be, in the salvation of the little ones for whom Jesus died?

BLESSED OSANNA OF MANTUA,

Of the Third Order of St. Dominic, June 18.

Like so many other saints of the Third Order of St. Dominic, Blessed Osanna was chosen from her tender infancy to be the special spouse of Jesus

Christ. She was born at Mantua, of a noble family, shortly before the time of the Reformation. When scarcely seven years old, God began to bestow upon her innocent soul many extraordinary favours. At first, to prevent the pleasures of the world enticing her away from His service, He enlightened her mind very clearly as to the great end for which man was created, and to which all his actions ought to be directed. This light gave her an intense horror of the least faults, and to attain to greater purity of heart, she went to confession every day. Very early in life she consecrated her virginity to God by vow, and began to lead a life of seclusion and constant prayer. This drew upon her the persecutions of those around her, and her parents tried to persuade her to marry in spite of her vow. Her constancy triumphed over all these attacks, and at length she was clothed in the habit of our holy Father St. Dominic, and became a perfect model of a holy Tertiary. Remembering that the spirit of the order she had joined, was not merely contemplative, but was founded principally for the salvation of souls, she devoted herself to works of active charity to others. She was the mother of the orphan and unprotected, and the succour of all she discovered to be suffering from mental or bodily afflictions. Her alms were abundant, she visited and comforted the sick, exhorting them to suffer with patience, and her favourite saying was, "That day is lost which is passed without helping the poor." Belonging to the order of the Sisters of Penance, she afflicted her body with many austerities, by which means she defeated

the temptations of the devil, and kept alive in her heart the flame of divine love. In reward for this imitation of the sufferings of Jesus Christ, that Beloved Spouse of her soul granted her the favour of bearing upon her body the marks of His Passion. She was thus a true model of a Tertiary of St. Dominic, combining, in an eminent degree the three great virtues recommended to the members of the order, Prayer, Penance, and Charity. Pope Innocent XII. gave permission to the order of St. Dominic to keep the feast of Blessed Osanna, and to say mass and office in her honour.

THE SENTINEL ON GUARD.

The following fact, which happened some years ago in Paris, may interest the associates of the Perpetual Rosary, and encourage them to be faithful and exact in their hour of guard.

A Colonel of a regiment of the line frequently noticed one of his soldiers enter a church which was to be seen from the windows of his lodgings, and remain there for a considerable time. He watched for him day after day, and there he was to be seen regularly at the same hour every day. The curiosity of the officer was excited. What could he be about such a long time in the church? for he had never heard him mentioned as being specially devout. He was resolved to fathom the mystery. Accordingly, one day, when from his balcony he saw the soldier as usual enter the church, he hastened to follow him, and slid into a corner where he could watch the movements of the sol-

dier unobserved. To his surprise he saw the man standing with his arms crossed, motionless as a statue, before the Blessed Sacrament altar, over which was placed a statue of our Blessed Lady. The Colonel stood and watched for a long time to see what would happen next, and his surprise increased as half an hour and three quarters passed, and still the man stood perfectly motionless, not even moving his lips in prayer. He was not praying then? What could he be doing? Could he be plotting any mischief, and wishing to disguise his intentions under the appearance of devotion? He did not know what to think.

While he was thus musing the clock struck. The soldier immediately took up his cap, and left the church before the Colonel had time to follow him.

The officer's curiosity, far from being satisfied, was very much increased by what he had seen, and he looked forward with impatience to the following day, hoping to clear up the mystery.

Some time before the hour at which the soldier was accustomed to go to the church, the officer had stationed himself in his corner, determined not to let him escape this time without explaining his conduct. He soon saw the man enter the church as usual, place himself in the same attitude as on the preceding day, and there stand perfectly motionless for a whole hour. At the first stroke of the clock he took up his cap, as before, and left the church. But the Colonel was beforehand with him, and, laying an authoritative hand on his shoulder, as he gained the porch, he said:

"What are you doing here? I did not know you set up to be pious."

"Pious!" replied the man, "that I certainly am not. I have not even made my first communion."

Then why do you go and stand an hour every day in the church? What are you doing there?"

"I am keeping guard."

"Keeping guard, fellow! what do you mean by keeping guard in a church?" said the officer, almost angrily.

"Well, Colonel, this is how it came about. One day that I had leave out, I went into a church by chance where a sermon was going on. The preacher was explaining how our Blessed Lord was shut up night and day in the tabernacle on the altar, and how He always stayed there for love of us. When I went back to the barracks, I noticed two sentinels before the General's door, and one before the Colonel's door. The next day I went into the church close by, and there was not so much as a cat before the altar. So says I to myself: This won't do, as there is no sentinel appointed to keep guard before our Lord, I will do it myself. So I have come every day since then, and as I know no prayers I do not say any. I draw myself up, and stand on guard, and just say, "My God I stand before Thee. At least, my God, Thou art not left alone, Thou hast a sentinel, just like a colonel."

Some weeks after, thanks to the Colonel who had recommended him to the Christian Brothers' schools, the soldier made his first communion in the same church. How well did this simple

soldier understand the spirit of the Guard of Honour of our Lady, though he had heard nothing of it.

May the lively faith and earnest devotion of this ignorant soldier, who gave up so generously an hour of his hardly earned time of recreation, when he might have been amusing himself with his companions, to stand and keep guard before the Blessed Sacrament and the image of our Lady, put to shame the sloth of so many Catholics who, better instructed and with much more time at their disposal, grudge one hour in the month to the service of the Queen of Heaven, or say they cannot spend so long a time in the presence of the Blessed Sacrament. They can at least say with the soldier, "My God, I am here to keep guard before Thee;" and then how profitably would the time be passed in offering to God Mary's own devotion of the Rosary, in union with the thousands who are enrolled in her Confraternity, and for the intentions which are so dear to her heart, the conversion of sinners, help to those who are in their agony, and the liberation of the holy souls from purgatory.

ANECDOTES OF THE BLESSED.

In the belief that any facts connected with the devotion of the Holy Rosary cannot fail to interest the readers of the "Rosary Magazine," we venture to present them with a few anecdotes gathered out of the lives of various saints and blessed, purposely selecting those that are least commonly known to fame. We shall not here speak of the

history of this celebrated devotion, nor attempt to determine from what circumstance it derived its graceful name. Whatever may have been the origin of the word, every brother and sister of the Holy Rosary Confraternity now regards the chaplet of beads as a crown of roses, which they offer as their daily tribute to the ever Blessed Virgin, and it is certain that from the very earliest times "the roses of Mary" became the most popular term for the beads. The idea recurs in many of the legends and stories which may be found in the lives of so many of the saints, in which the beads and the roses are associated together. Thus, we read of a certain Spanish lay-sister named Sister Guiomar, of St. Dominic, that being very devout to our Lady, whose whole Rosary she recited daily, and having but little time that was not occupied in the service of the community, she used to say her Rosary at whatever spare moment she could find, and was sometimes not a little perplexed to contrive time for fulfilling this devotion. One night, having to winnow some flour, she rose at night for the purpose of doing so, and whilst she worked at the flour with one hand, with the other she held her beads, and thus spent some hours in the mingled exercise of labour and prayer. Our Lady is said to have granted a miraculous token of her approval of this manner of working; for, as Sister Guiomar cast her eyes on the table before her, she beheld for every Hail Mary she had said, a white rose, and for every our Father a red one. Scarcely daring to believe her eyes, she continued her recitation of the

Rosary, and at every prayer that she finished she saw a fresh rose appear upon the table.

Of Blessed Cecilia of Ferrara, Tertiary of St. Dominic, it is said that her devotion to the holy Rosary was so great, that the chaplet was literally never out of her hands, and that after her death those same hands were noticed as giving forth a powerful and exquisite odour of roses. Father Luke, of Pontocorvo, is designated by his biographer, as "an industrious cultivator of the Roses of Mary;" he was always preaching this devotion, and propagating it by every means in his power, and after his death there is said to have appeared on his breast the image of a full blown rose. The figure of a rose is said in like manner to have appeared on the forehead of Blessed John of Vicenza, whenever he preached.

In the beautiful life of Father Raymund Rocco, O.S.D., we find an allusion to the ceremony of blessing roses on Rosary Sunday. He always kept a canister of these blessed Roses in his cell, before an image of the Blessed Virgin, and worked so many cures by means of them, that when he died, by desire of the people, a number of little pictures were engraved of him, holding in his hand a bunch of roses.

But to turn from these poetical legends to facts of graver interest, it is evident that a devotion of the Holy Rosary has exerted a powerful influence over the whole spiritual life of those who have persevered in its use. The Mysteries of the Rosary have been made by many the groundwork of their whole system of prayer. In the life of one celebrated religious of the Order of St.

Dominic, Sister Magdalen Raphael, we read that in the commencement of her religious life her confessor made her keep exclusively to the Joyful Mysteries, with the view of forming in her a spirit of childlike simplicity. After some years devoted to the meditation of these subjects, he made her pass on to the Sorrowful Mysteries, at the same time enjoining her a course of penitential austerities, suited to the exercises of the Purgative way. At last she was suffered to enter on the Glorious Mysteries, when the divine illuminations and consolations which she received were so great, as to be manifested in a visible manner, so that many beheld her at prayer surrounded by light. "All her perfections," writes Perè Jean de St. Marie, "were acquired through the Meditations of the Rosary, and when on one Rosary Sunday, towards the close of her life, she knelt before an altar of our Lady and prayed for innocence of heart, the Blessed Virgin is said to have replied to her prayers in these words; 'Fear not, my daughter, for that which thou prayest for, thou hast already obtained.' "

(To be continued.)

ST. GABRIEL,

The Angel of the Incarnation. June 21.
Transferred from March 24.

Devotion to this glorious archangel belongs very naturally to all those who ponder often in the Holy Rosary, on the heavenly mysteries with which he is so marvellously connected. Both

before and at the time of the Incarnation of the Son of God, when the greatest mystery the world has ever seen was about to be accomplished, this favoured spirit is the chosen ambassador of God, and the bearer of His message of love to man. And throughout the mysteries of the Holy Infancy we still find St. Gabriel fulfilling his wondrous office as the "Angel of the Incarnation." The character of St. Gabriel, and his high dignity as shown us in the sublime mission entrusted to him by God, is beautifully brought out in a passage of Father Faber's work "Bethlehem." Speaking of the Incarnation of the Son of God, he says: "He sent His messenger before He came Himself. We know nothing of the antecedents of the individual angels; but Gabriel appears throughout Scripture, in the days of Daniel as well as those of Mary, to be the angel of the Incarnation. There was doubtless something in his own character, something in his special graces, something in the part he had taken against the rebellious angels, which peculiarly fitted him for this office, to which also he had unquestionably been predestinated from all eternity. It implies an extreme beauty of character and a special relationship to each of the Three Divine Persons, and also a peculiar angelical similitude to Mary. He had been throughout the official herald of the decrees regarding the Incarnation, and he appears at this time in the midnight room at Nazareth, because the weeks of Daniel have run out, and he is preceding now, hardly by a moment, the everlasting decrees." And in another place the same author continues: "Christmas has

always seemed to all men as one of the angel's feasts. With what holy envy, then, must they not have regarded the fortunate Gabriel, waiting on Daniel, the man of desires, and inspiring him with sweet precipitate prophecies, and still more when he went forth on his embassies that were preparatory to the great mystery, bearing messages to Joachim and Anne, to Zacharias and Elizabeth, but most of all they envied him when he went to Nazareth at midnight, and saluted Mary with a salutation which was not his alone, but the salutation of the whole angelic world, and then stood back a little in blissful trembling reverence, while the Eternal Spirit overshadowed their young Queen, and the sweet mystery was accomplished. They envied Michael, the official guardian of the Sacred Humanity, whose zeal devoured his unconsuming spirit, even as the zeal of Jesus devoured the Sacred Heart. They envied Raphael, the manlike angel, the healer and redeemer, because he was so like to Jesus in his character, and made such beautiful revelations of the pathos there was in God. But they did not envy Michael or Raphael as they envied the fortunate Gabriel. O how for nine months they hung about the happy mother, the living tabernacle of the Incomprehensible Creator! Yet none but Gabriel might speak, none but Gabriel float over Joseph in his sleep, and whisper to him heavenly words in the thick of his anxious dreams."

St. Gabriel will still, we may firmly trust, continue to be the messenger between God and man, and he will now bear back to God from many

grateful hearts accents of deep thanksgiving for His surpassing gift to man. The great archangel will hear his own beautiful words of greeting to the Mother of God, rising from thousands of Rosarians throughout the world, and he will himself bear them to her feet, and repeat them to her once more; still, as of old, when he waited on her at midnight at Nazareth, pleading to her on our behalf.

LA GARDE D'HONNEUR DE MARIE.

Enfants chéris de la plus tendre Mère,
Consacrez-lui votre amour, votre cœur :
Un jour au ciel comme ici sur la terre,
Vous resterez dans sa garde d'honneur.

Eh ! quoi ! les rois de la terre,
Auraient leurs gardes, leurs soldats
Un corps d'élite pour la guerre
Accompagnant partout leurs pas :
Et vous, ô Reine bien-aimée,
Aimable Mère du Sauveur,
Votre pieuse et douce armée
N'aurait pas sa garde d'honneur !
Enfants chéris, &c.

Dans le ciel, ô puissant Reine,
Les vierges forment votre cour,
Et pour fêter leur souveraine
Chantent des cantiques d'amour.
Venez donc ! vierges de la terre,
Tenant en main un lis en fleur,
Venez auprès de votre Mère,
Composer sa garde d'honneur !
Enfants chéris, &c.

Poursuivez partout vos conquêtes,
Pieux et nobles chevaliers,
Et la Vièrge ornera vos têtes
De roses d'or et de lauriers.
Partout faites régner Marie,
Dressez son trône en votre cœur ;
Amour à la Vièrge bénie,
Et gloire à sa garde d'honneur !

R. P. M. F.

THE DEVOTION OF THE FIFTEEN SATURDAYS.

This devotion consists in receiving Holy Communion on fifteen consecutive Saturdays in honour of the fifteen mysteries of the Holy Rosary, and meditating, on each Saturday, for at least a quarter of an hour, on the mystery in honour of which Holy Communion has been received. It is also usual to perform some special penance or work of mercy, or give an alms on that day, in honour of the same mystery, and pray in a special manner for the virtue set forth in it. Any of the faithful performing this devotion may gain a *plenary indulgence* on each Saturday. Many wonderful graces have been obtained through this devotion. According to most authentic accounts, the blind have received their sight, the deaf, the dumb, the paralytic, and the dropsical, have been miraculously cured, sinners have been converted, the sorrowful consoled. Through it also wonderful vocations to the religious life have been obtained, unhappy marriages have been blessed with

peace, passions have been conquered, and virtues obtained.

Some such acts as the following may be made before and after communion: 1*st Saturday, June 26th, the Annunciation. Humility.*

Before Communion. Imagine you hear your guardian angel inviting you to receive Holy Communion, and saying to you, as Gabriel did to the Blessed Virgin: "Fear not, for thou hast found grace with God." *Ne timeas; invenisti enim gratiam apud Deum.* You have been made pleasing in God's sight by the Sacrament of Penance. Draw near, then, with love and humility, to receive His Sacred Body.

Say with our Blessed Lady: *Ecce ancilla Domini. Behold the handmaid of the Lord.* Behold, O my God, the most unworthy and miserable of Thy creatures. I will not refuse the grace Thou offerest me. Only grant that, having received Thee, I may never be separated from Thee again.

After Communion.—I adore Thee, O Jesus, with the sentiments of *humility*, gratitude, and love, with which the Blessed Virgin worshipped Thee when she conceived Thee in her most pure womb. Take full possession of my heart as Thou didst that of Thy Blessed Mother.

O Blessed Virgin, Queen of the Holy Rosary, by the joy thou didst experience in the mystery of the Annunciation, obtain for me, I beseech thee, the virtue of humility and the grace—(here name any special intention for which the devotion is being offered, and do not forget to pray for all the intentions of the members of the Guard of Honour which are placed in the Bede Roll.)

Practice.—Humble yourself interiorly at the sight of your sins and miseries, and exteriorly by putting yourself in the lowest place, giving way to your equals, and by bearing patiently any rebukes you may have deserved.

THE STIGMATA OF ST. CATHERINE OF SIENNA, *June* 28, *transferred from April* 3.

The principal feast of this seraphic virgin, one of the brightest lights of the Dominican order, is celebrated on the last day of April, and on the third of that month a special festival is appointed to commemorate the marvellous favour our Lord vouchsafed to His chosen spouse, when He impressed upon her body the marks of the wounds He received upon the cross. This year this secondary feast of St. Catherine, which is only celebrated in the Dominican churches, occurs on the 28th of June, the eve of SS. Peter and Paul, on account of the third of April falling in Easter Week.

To receive the Sacred Stigmata is a gratuitous favour from God, granted to a few chosen saints in order to liken them in body as well as soul to their Divine Model, Jesus Christ. When the soul of some saint has become intimately united to God, grace often seems to overflow from the soul so as to afflict even the unregenerate and still mortal body. This sometimes manifests itself in ecstasies and raptures, when the body becomes for the time almost dead, allowing the spirit a freer action, or when it is carried away by the violence of the supernatural action of the soul, and is

raised from the ground against the ordinary laws of its nature. At other times the action of grace on the body produces some external conformity with Christ, which may be either transitory or permanent. An example of both is met with in the life of St. Catherine.

One day, when the holy virgin was prostrate with bodily suffering, and at the same time the victim of the calumnies and persecutions of the envious, her confessor and steadfast friend, blessed Raymund of Capua, was tempted to doubt whether, after all, his penitent was not deluded by the devil or her own imagination, or whether she really was so highly favoured by God as she represented. With these thoughts agitating his mind, he stood by the hard wooden bed on which was stretched the suffering body of St. Catherine. As he gazed upon her face, a change passed over her. A crown of thorns became visible upon her brow, her features were transformed into those of a man, and he saw before him the face of Jesus Christ during His Passion, where the face of Catherine had been before. Our Lord looked reproachfully at him, and his doubts and fears as to the reality of Catherine's holiness completely and for ever disappeared. This was an instance of a passing transfiguration to the likeness of Christ in the body of the saint.

On the 18th of August, 1370, which that year was the Sunday within the octave of the Assumption of the Blessed Virgin, the body of St. Catherine was conformed in a permanent manner to the image of Christ. It was after Holy Communion, which to the saint was food for

body and soul. During her thanksgiving she generally received some special favour, and was usually for a long time wrapped in ecstasy. But, on that Sunday morning, those of the faithful who were kneeling with her in the Church of Pisa, saw her raising herself from the ground, on which in ecstasy she had been lying prostrate, and extending her hands in the form a cross, kneel thus, gazing intently upwards, her face beaming with a heavenly light. As they watched her in astonishment, she suddenly fell to the earth, as if struck by an invisible hand, and shortly after recovered the use of her senses. She related to her confessor the favour which had been granted to her during this ecstasy, in these words: "I declare to you, father, that by the mercy of Jesus Christ, I bear on my body the Stigmata of His Passion." She then described how she had seen our Blessed Lord above her hanging upon the cross, with five rays of a blood red colour streaming forth from His Sacred Wounds, and descending towards her. Instantly she understood the favour to be vouchsafed her, and while her love made her rejoice, her humility made her tremble. "O Lord Jesus," she cried out, "I beseech Thee, that these wounds may not appear externally on my body." At this prayer, the colour of the rays issuing from our Lord's wounds, changed from red to brilliant light, and in this form they pierced the hands, feet, and side of St. Catherine. This mystical transfixion caused her such intense anguish, that, unless God had lessened it, she would have died. To cherish a devout remembrance of this miraculous, although hidden favour, it has been the

custom to represent St. Catherine with rays issuing from the secret wounds in her hands, and feet, and side. Blessed Benedict XIII., a Pontiff of the Dominican Order, established a feast to commemorate this divine favour, in order that the hearts of the faithful might be inflamed with love for Jesus crucified. This feast, however, cannot be kept except in churches of the Dominican order.

St. Catherine should be at all times invoked by those in the Confraternity of the Holy Rosary, as one of the most illustrious ornaments of the Dominican Order. But, at present, when Rome is threatened on all sides by enemies, when the Holy Father is wearing a crown of thorns, and when, in the midst of his troubles, he is preparing to celebrate a General Council, we ought especially to beg St. Catherine to stretch forth her hands, bearing the sacred Stigmata, to Almighty God, on behalf of the Church and the Pope. She is one of the chosen patronesses of the Holy City, and died a victim for its welfare, so that we must beg her intercession in all its needs. The Rosary was her favourite prayer, and she will doubtless hear the prayers of those who, imitating her devotion to the Life and Passion of her Divine Spouse, recite the Rosary, meditating on those sacred mysteries.

A Plenary indulgence can be gained by those in the Confraternity of the Holy Rosary, who approach the sacraments on the feast of her Stigmata.

ANSWERS TO CORRESPONDENTS.

Rosarian.—A box called the Bede-Roll is placed behind the High Altar of the Church of our Lady of the Annunciation at Woodchester, in which are deposited the slips of paper containing the petitions recommended by associates of the Guard of Honour. Some of these are sent open with a request that the petition may be read, and not only placed in the Bede-Roll but recommended by name in the Community, or in the Church, or in the pages of this Magazine. All the intentions recommended in this Magazine are in the Bede-Roll as well. The Father Director of the "Perpetual Rosary" at present resides at the Hermitage, H. Bosworth, Leicestershire, thus the delay and trouble of a day's post is saved by addressing petitions and names of new associates, to the Brother Secretary of the Perpetual Rosary, Dominican Priory, Woodchester, Stroud. But *private* communications needing personal replies are best sent to Father Rodolph Suffield at H. Bosworth.

A Celt.—A Bede in old English meant a prayer. A Bedesman or Bedeswoman meant a person who "tells" his beads. The old signature "your grateful Bedesman" expressed that the person had the custom of saying his beads for the benefactor addressed. Thus instead of persons signing themselves "your obedient servant," the form was, "your bounden Bedesman," or "your loving Bedeswoman." The name was then applied even to buildings, and a hospital or an alms-house would be called a Bede-House, which was frequently founded on purpose to secure that Perpetual Rosaries should be said by the inmates for the benefactor's family. In mediæval Latin, Beda meant also a bracelet or ring worn by the women on their wrists through which they passed their Rosary Beads.

A Northumbrian.—Part of your question is answered above. We are surprised you could not find at Lindisfarne the "St. Cuthbert's beads." We have often found them in pleasant pilgrimages in former days, when

> "We reach'd the Holy Island's bay,"

before

> "The tide did its flood-mark gain,
> And girdle in the Saint's domain."

St. Cuthbert's bead is the popular name given to the single joint of the articulated stem of the Encrinites, sometimes called "stone lilies." The central perforation enabled these to be strung as beads for the Rosary. In the West of Ireland we have seen Rosaries thus formed of the joints of a small fish, called on that account the "Virgin fish." St. Cuthbert's bead forms a little cross, and many persons preserve them for the sake of the cross and the memory of a spot consecrated by ages of sanctity. In a foreign country we met a naval officer who had carried one of these about with him from his childhood; though he did not, like "St. Hilda's nuns" or "Whitby's fishers," believe

> "That on a rock by Lindisfarne,
> St. Cuthbert sits and toils to frame
> The sea-born beads that bear his name."

Carolus.—None but associates of the Guard of the Honour can insert petitions in the Bede-Roll. But a person can become an associate by sending his name and undertaking as little as one complete Rosary in the year at a specified time.

Dominica.—Distinguish between the obligation of a Rosarian, and the Indulgences gained. A Rosarian satisfies his *obligation* by saying the fifteen decades on his fingers without beads and divided in any way during the week. He shares that week in all the prayers and good works of living and deceased Rosarians everywhere. He gains the Indulgences attached to Holy Communion, to procession, and to visits to altars; but he does not gain the Indulgence of 200 days for every Pater and Ave which would have been gained if he had used an Indulgenced Rosary, and said one Chaplet (i. e. five decades) in the course of the same day.

A Tertiary.—As a Tertiary of St. Dominic wearing usually the White Scapular or the Belt, it is not necessary to wear any Confraternity Scapular, as the habit of your order is superior to every Confraternity Scapular. If you wish to obtain *all* the Indulgences of the Carmelite or Immaculate Conception Scapular, you should receive such, and then you need never wear it, as the Tertiary Habit or Belt suffices, and the Tertiary office supplies for all the prayers.

Four correspondents have written to ask whether or not by being members of a circle of the Living Rosary and saying a decade daily, they obtain the Indulgences and other benefits given to the members of the "Confraternity of the Rosary" or to the Perpetual Rosary commonly called Rosarians. It must not be supposed that we have any wish to discourage people from adopting a pious practice. But it is important that they should not do so under a mistake. The "Living Rosary" was set up a few years ago by a pious person in France, and has since spread rapidly. Those who join in a circle of the Living Rosary unquestionably, do not obtain any of the Indulgences given to Rosarians; i. e. members of the Confraternity founded by St. Dominic by the order of our B. Lady, and the obligations of which are the saying three chaplets or fifteen decades a week. Neither again do they obtain those given to the Perpetual Rosary (or Guard of Honour of our Blessed Lady) which arose out of an Act of Pope S. Pius V. and the members of which are certain Rosarians who undertake to say the fifteen decades at stated times. Neither does a person who joins a circle of the Living Rosary participate, as all Rosarians do, in the prayers of the million of Rosarians living and departed, but only in those of the fourteen members of the circle to which he belongs. In order to avoid confusion, we do not ourselves receive names for the "Living Rosary" but only for the "Confraternity of the Rosary" and the Perpetual Rosary.

Correspondents should send their questions at the very beginning of the month if they desire a full reply in the next number.

INTENTIONS FOR PRAYER.

"Pray for one another, that you may be saved."

The prayers of Rosarians are earnestly asked for all the Associates of the Perpetual Rosary, for all their intentions recommended in the Bede Roll, and amongst these specially for

A Religious Community, by the Superior.
Two Convents and Convent Schools, by their Superioresses.
Three Parishes, by their Priests.
For special graces for seven Catholic Families.
The Conversion of nine Protestant Families.
The Conversion of two Protestants.
The Conversion of two Apostates.
The Conversion of one bad Catholic.
For a person under temptation.
For two Protestants.
Two careless Catholics.
A son who is neglecting the Sacraments, by his father.

An Associate most earnestly requests the prayers of the Associates of the Perpetual Rosary that he may be cured of a most grievous affliction, which he has laboured under for nearly a year, and which has obliged him to give up a very comfortable situation.

An Associate asks special prayers for his mother and sister, who are Protestants; and for his brother, a careless Catholic; for his children, who are about to make their first Confession and Communion; and also for himself and his wife.

Fifty-eight Catholics neglecting their religious duties.
Three bad Catholics, who occasionally attend Protestant worship.
One apostate.
Conversion of ninety-three Protestants.
Conversion of a Greek Schismatic.
Conversion of three Jews.
Three Priests ask prayers for their Parishes.
Two Priests ask prayers for the Conversion of some bad Catholics and some Protestants.

A Priest desires gratefully to return thanks to God, to our Blessed Lady, and the Associates of the Perpetual Rosary, for very singular and unexpected graces received in his parish, leading to the conversion of eleven Protestants.

Five Associates desire to return very special thanks for graces obtained through the Perpetual Rosary.

A person who was lecturing against the Catholic Church last February, and is now a Catholic, attributes his conversion to the insertion of his name in the Bede Roll by an Irish college boy, and begs this to be gratefully mentioned.

Obituary of Rosarians and Tertiaries.

O God, the Lord of mercies, give to the souls of Thy servants, the brothers and sisters of our holy Confraternity, whose death we commemorate, a place of refreshment, the blessedness of rest, and the brightness of light.

R. I. P.

Rev. Marius Dericks.
Rev. Dr. Corbucci.
Rev. Joseph Cullen.
Jane Elizabeth Foreman.
Charlotte Pursell.
Patrick Walshe.
Emma Leeming.
Bridget Costelloe.
Daniel Madden.
Mary Gilligan.
La Marquise de Perigord.
James O'Connor.
Catherine M'Donough.
John Regan.
Edward Hanley.
Patrick Kane.
Mary Lynch.
Hugh Reilly.
Ellen Maguinness.
William Joseph O'Reilly.
Thomas Dobinson.

NOTE.—The name of any departed Rosarian or Tertiary will be admitted to this list, if accompanied by the name of the person recommending it, not, of course, for publication, but as an authentification. Intentions sent by any Rosarians who are also Associates of our Lady's Guard of Honour, will be inserted in the list of Intentions for Prayer. These intentions, and names for Obituary, must be sent before the 16th of the month.

NOTICE.

Orders for "Rosary Magazine" and payments for the same, to be arranged with Messrs. Richardson and Son, Derby. *Private* communications on other matters concerning the Magazine, can be addressed to the Editors, care of Messrs. Richardson and Son, Derby; or to Father Rodolph Suffield, O.S.D., Director of the Perpetual Rosary, the Hermitage, H. Bosworth, Leicestershire.

N.B.—Names or petitions for the Perpetual Rosary Association, or the Confraternity of the Holy Rosary, when not requiring any *private* reply, to be addressed to the Brother Secretary of the Perpetual Rosary, Dominican Priory, Woodchester, Stroud, Gloucestershire.

New Works published by Richardson and Son.

In the Press,

And will be published in MAY, printed with new type, and on superfine toned paper, one volume demy 8vo.

The Life and Letters of Frederick William Faber, D.D., Priest of the Oratory of St. Philip Neri, by John Edward Bowden, of the same Congregation.

This Day, price 4s. (Second Edition.)
Dedicated by permission to the Very Rev. Dr. Newman.

Florence Danby, by E. H. Dering, Author of "Grey's Court," &c.

This Day Published, price 3s—gilt edges and sides, 4s.

Lady May. A Pastoral, by Georgiana Chatterton.

This Day, price Sixpence.

Why I became a Catholic. By a Convert.

This Day Published. Price 2s.

The Philosopher's Stone, or the Philosophy of Love. By B. F. Crosbie, Chaplain to the Poor Clares, Coletines.

This Day Published. Price Sixpence.

The Living Eucharist manifested by Miracles. By George Keating.

Now in the Press and soon will appear, One Volume small 8vo. 400 pages.

The Paradise of the Earth; or the True Means for Finding Happiness in the Religious State, according to the Rules of the Masters of Spiritual Life. Originally published with the approbation of several French Bishops, and many Religious Superiors and Directors. By Abbe Sanson, Author of the Happiness of Religious Houses. Now first Translated by Rev. Father Ignatius Sisk, St. Bernard's Abbey.

This Day Published, complete in One Volume, fine post 8vo.

The Scale of Perfection. By Walter Hilton, Edited, with Preface and Notes, by Robert E. Guy, B.A., Priest of the Holy Order of St. Benedict.

"The clearest, best balanced, and best adapted for wide circulation of any of our old ascetic works."—The Right Rev. Bishop of Birmingham.

Richardson and Son, London, Dublin, and Derby.

ST. ALBERT'S COLLEGE LIBRARY

THE ROSARY MAGAZINE.

No. 3. JULY, 1869. 2*d.*

CONTENTS.

	PAGE.
English and Scotch Calendar for Month ...	66
Irish do.	67
Indulgences to be gained by members of the Confraternity of the holy Rosary during the Month	68
The Devotion of the Precious Blood ...	70
The Rosary, by Lacordaire	73
Anecdotes of the Blessed	75
The Devotion of the Fifteen Saturdays ...	78
St. Mary Magdalen	83
The General Council	87
Anniversary of the Dead	89
Indulgences to be gained by Tertiaries ...	90
Answers to Correspondents	91
Intentions for Prayer	93
Obituary of Rosarians and Tertiaries ...	95

LONDON:
THOMAS RICHARDSON AND SON;
DUBLIN, AND DERBY.

May be had of all Booksellers and News Agents.

Price 2d. each—or a packet containing one dozen copies free by Post for 2s.

(The Copyright reserved.)

ENGLISH AND SCOTCH CALENDAR

For the month of July.

1 Thur.—Octave day of St. John the Baptist, d.
2 Fri.—Visitation of the B. V. Mary, d. 2nd cl. Plenary Indulgence.
3 Sat.—St. Norbert. (*Scot. Cal.* St. Paul, P. Conf., d.—*Dom. Cal.* B. Mark of Modena, O.S.D., d.)
4 Sun.—Seventh after Pentecost. Feast of the Most Precious Blood, d. 2nd cl. Plenary Indulgence. (*Dom. Cal.* Sunday within Octave SS. Peter and Paul.)
5 Mon.—Of the Octave, sd. (*Scot. Cal.* St. Pascal Baylon, c., d.—*Dom. Cal.* St. Ambrose, bp., C. D. gr d. 4th April.)
6 Tues.—Octave day of SS. Peter and Paul, d. INDULGENCE ENDS.
7 Wed.—Translation of St. Thomas, gr. d. (*Scot. Cal.* and *Dom. Cal.* B. Benedict XI., P., O.S.D., d.)
8 Thur.—St. Elizabeth. w., sd. (*Dom. Cal.* Translation of St. Thomas, bp., gr. d.)
9 Fri.—Feria. (*Scot. Cal.* The Prodigies of B. V. Mary, gr. d.—*Dom. Cal.* St. John, O.S.D. and comp. at Gorcum, mm. gr. d.)
10 Sat.—Seven Brothers, mm. sd. (*Dom. Cal.* B. Peter Gonzales, O.S.D., d. 14th April.)
11 Sun.—Eighth after Pentecost. (*Scot. Cal.* St. Pius I., P. m. d.)
12 Mon.—St John Gualbert, d. (*Dom. Cal.* Anniversary of departed who are buried in Dominican churchyards. Plenary indulgence.)
13 Tues.—St. Anacletus, P. m. sd. (*Dom. Cal.* B. James a Voragine, bp. c. O.S.D., d.)
14 Wed.—St. Bonaventure, bp. C.D., d.
15 Thur.—St. Swithin, bp. C., d. (*Scot. Cal.* and *Dom. Cal.* St. Henry, emperor, C., d.)
16 Fri.—Our Lady of Mount Carmel, gr. d. Plenary indulgence. (*Dom. Cal.* B. Ceslaus, C. O.S.D., d.)
17 Sat.—St. Osmund, bp. c., d. (*Scot. Cal.* St. Leo IV., P. C., d.)
18 Sun.—Ninth after Pentecost. St. Camillus, C., d. (*Dom. Cal.* Our Lady of Mount Carmel, gr. d.)
19 Mon.—St. Vincent of Paul, C., d. (*Scot. Cal.* St. Symmachus, P. C., d.)
20 Tues.—St. Jerome Æmilian, C., d. (*Dom. Cal.* St. John at the Latin Gate, d. 6th May.)
21 Wed.—St. Henry, c. sd. (*Scot. Cal.* St. Alexius, c., d.—*Dom. Cal.* St. Jerome Æmilian, c., d.)
22 Thur.—St. Mary Magdalen, d.
23 Fri.—St. Apollinaris, bp. m. d. (*Dom. Cal.* B. Jane of Orvieto, v. O.S.D., d.)
24 Sat.—Vigil. St. Alexius, C., sd. (*Scot. Cal.* St. Vincent of Paul, C. d.—*Dom. Cal.* St. Camillus, C. d.)
25 Sun.—Tenth after Pentecost. St James, ap., d. 2 cl.
6 Mon.—St. Anne, mother of the B.V. Mary, gr. d. Feast of Devotion.

27 Tues.—St. Pantaleon, m. (*Scot. Cal.* St. Veronica de Julianis, v., d.—*Dom. Cal.* St Swithin, bp. C. d. 15 July.)
28 Wed —SS. Nazarius, &c., mm. sd. (*Dom. Cal.* B. Anthony ab Ecclesia, c O.S.D. d.)
29 Thur.—St. Martha, v. sd. (*Scot. Cal.* St. Felix II. P. m., d.)
30 Fri.—SS. Abdon and Sennen, mm. (*Scot Cal.* St. Martha, v. —*Dom. Cal.* B. Manues, brother of St. Dominic, c. O.S.D. d.)
31 Sat.—St. Ignatius Loyola, C. d.

IRISH CALENDAR *For the month of July.*

1 Thur.—The Octave day of St. John the Baptist, d. of 2 cl.
2 Fri —Visitation of the B.V. Mary, d. 2 cl.
3 Sat.—St. Rumoldus, bp. m., gr. d. (*Dom. Cal.* B. Mark of Modena, c. O.S.D., d.)
4 Sun.—Seventh after Pentecost. Feast of the Most Precious Blood, d. 2 cl.
5 Mon.—St. Venantius, m. d. (18th May.) (*Dom. Cal.* B. Albert a Bergamo, C. O.S.D., d. 13th May.)
6 Tues.—Octave day of SS. Peter and Paul, d.
7 Wed.—St. Celestine, P.C. d. (19th May.) (*Dom. Cal.* B. Benedict XI., P. C. O S.D., d.)
8 Thur.—St. Killian, bp. and m., d.
9 Fri.—Martyrs of Gorcum, d.
10 Sat.—Seven Brothers, mm. sd. (*Dom. Cal.* St. Rumoldus, bp. m. d.)
11 Sun.—Eighth after Pentecost.
12 Mon.—St. John Gualbert, d.
13 Tues.—St. Anacletus, P. m., sd. (*Dom. Cal.* B. James a Voragine, bp. c. O S.D , d.)
14 Wed.—St. Bonaventure, bp. C.D., d.
15 Thur.—St. Henry, emperor, c. sd.
16 Fri.—Our Lady of Mount Carmel, gr. d. (*Dom. Cal.* B. Ceslaus, c. O.S.D., d.)
17 Sat.—St. Alexius, c. sd. (*Dom. Cal.* Conversion of St. Augustine, bp. c., 15th May, d.)
18 Sun.—Ninth after Pentecost. St. Camillus, c. d. (*Dom. Cal.* Our Lady of Mount Carmel, gr. d.).
19 Mon.—St. Vincent of Paul, C. d.
20 Tues.—St. Jerome Æmilian, C. d. (*Dom. Cal.* St. Margaret, v. m , d.)
21 Wed.—St. John Nepomucen, m. d. (*Dom. Cal.* St. Jerome Æmillian, C.D. d.)
22 Thur.—St. Mary Magdalen, d.
23 Fri.—St. Apollinaris, bp. m. d. (*Dom. Cal.* B. Jane of Orvieto, v. O.S.D., d.)
24 Sat.—St. Coemgen, abb , d. (*Dom. Cal.* St. Camillus, c. d)
25 Sun.—Tenth after Pentecost. St. James the apostle, d. 2 cl.)
26 Mon —St. Anne, mother of the B.V. Mary, gr. d.

27 Tues.—St. Francis Carracciolo, C. d. (*Dom. Cal.* St. John Nepomucen, m., d. 16th May.)
28 Wed.—SS. Nazarius and comp., mm. sd. (*Dom. Cal.* B. Anthony ab Ecclesia, C. O.S.D., d.)
29 Thur.—St. Martha, v. sd.
30 Fri.—St. Bernardine of Sienna, C. sd. (20th May.) (*Dom. Cal.* B. Mannes, O.S.D. brother of St. Dominic, d.)
31 Sat.—St. Ignatius Loyola, c. d.

ABBREVIATIONS.—Dom. Cal., Dominican Calendar for the use of Rosarians. Scot. Cal. Scotch Calendar. Pl. Ind. Plenary Indulgence. Com. P. int. Communion, praying for the Pope's intention.

INDULGENCES

TO BE GAINED BY MEMBERS OF THE CONFRATERNITY OF THE HOLY ROSARY, IN THE MONTH OF JULY.

2nd July.—VISITATION.—2nd Joyful Mystery of the Holy Rosary. Plenary Indulgence for the members of the Confraternity, who, having confessed their sins, or who intend to do so, at the times appointed by the Church, shall visit the altar of the Blessed Virgin Mary, from the first vespers of the feast, till sunset on the feast itself. Another Plenary Indulgence if they follow the usual procession of our Lady. Another Plenary Indulgence if, after Communion, they visit any church and pray for the intentions of the Pope. Another Plenary Indulgence if, after Communion, they visit devoutly the altar of the Blessed Virgin Mary. Seven years and seven quarantines for saying five Mysteries of the Rosary.

4th July.—First Sunday of the month. Five Plenary Indulgences.

1. A Plenary Indulgence, by going to Communion in a church or chapel of the Confraternity, if there be one, otherwise, in any church or chapel,

and praying for the intentions of the Pope. 2. Another Plenary Indulgence, if, after Communion, visit be made to the altar of the Blessed Virgin Mary. 3. Another Plenary Indulgence, for assisting at Rosary Procession after Communion. 4. Another Plenary Indulgence for praying for the intentions of the Pope in the same church after Communion, and having assisted at the Rosary Procession. 5. Another Plenary Indulgence, if, after Communion and Rosary Procession, a visit be made to the altar of the Blessed Virgin Mary. Besides these Plenary Indulgences, the following partial ones may be gained, seven years and seven quarantines, and one hundred days. N.B.—Those members of the Confraternity who, through sickness, cannot go to the church, can gain a Plenary Indulgence by saying the whole Rosary, or the Chaplet, or the seven Penitential Psalms, before a devout image or picture. Those who are prevented by sickness, or any good reason, from visiting the Rosary altar, or assisting at the procession, can gain a Plenary Indulgence, if, having been to Communion, they say the whole Rosary, or at least five mysteries, praying for the intentions of the Pope. For the sick, five mysteries are quite sufficient. Those members who are travelling can gain all the Indulgences of the first Sunday in the month if they say the whole Rosary, or, in case of illness, five mysteries, with the intention of going to confession and Communion when they have the opportunity.

9th July.—St. John of Gorcum and companions. A Plenary Indulgence for praying before

the altar of the Blessed Virgin Mary for the Pope's intentions after Communion.

12th July.—Anniversary for those buried in Dominican churchyards. Plenary indulgence if, after Communion, the members attend the Mass and prayers for the dead, and pray for the Pope's intentions.

18th July.—Our Lady of Mount Carmel. Plenary Indulgence for visiting the altar of the Blessed Virgin Mary between the first Vespers on the eve of the feast and sunset of the feast itself, having confessed, or with the intention of confessing. Another Plenary Indulgence if complying with these conditions, Communion and prayer for the Pope's intentions be added.

25th July.—Last Sunday. A Plenary Indulgence may be gained by all who shall have said five mysteries of the Rosary with others, at least three times a week, on condition of Communion, and praying in any church for the Pope's intentions.

THE PRECIOUS BLOOD.

The first Sunday in July is the feast of the Precious Blood. It is one specially dear to all good Catholics in our day, because it was instituted by a solemn act of our Holy Father Pius IX., and at a special season, when he returned to his own city from exile, in 1849.

To Catholics in these countries it is also connected with the memory of a great servant of God, very greatly and very justly beloved and honoured amongst us, who in his day did very nearly as much as any man for the revival of the Catholic

Faith in England, and who was taken from us five years ago, Father Faber of the Oratory. We are all bound in gratitude, as well as in Christian charity, to remember him in our prayers, for surely there is no Catholic among us who has not, one way or another, benefited by his labours. He established in the Oratory the Confraternity of the Precious Blood, which holds its meetings there every Sunday evening, when the subjects for which prayers have been asked are given out and specially prayed for, and when thanks are returned for special graces (whether bodily or spiritual) granted to them.

This Confraternity has a peculiar interest for all members of our Lady's guard of Honour, for, by a special arrangement, every intention for which prayers are asked in either of them is prayed for in both, so that every member of the perpetual Rosary, who sends in any intention to the Bede roll, gets the benefit of all the prayers of the Confraternity of the Precious Blood, and the members of that Confraternity are stated by Father Bowden, in his beautiful "Life of Father Faber," just published, to have been as many as thirty-eight thousand in 1860, and to have been very greatly increased since. Those who have attended the Sunday evening services at the Oratory, know that there is seldom an evening at which thanks are not returned for some great and special grace granted in answer to the prayers of the Confraternity of the Precious Blood.

Father Faber's well known book on the Precious Blood was specially dedicated to this Confraternity. Father Bowden says, page 488.

"In explaining the alliance of this devotion

with others, and especially with that to the Sacred Heart, Father Faber shows the foundation on which his long-standing preference for it rested: he says—

"It was precisely the Precious Blood, and nothing but the Precious Blood, which was the chosen instrument of our salvation. It is this singular reality, this unmated office, this unshared privilege, in which the grandeur of the Precious Blood resides, a grandeur which is also communicated to the devotion. The mysterious fact that the Blood, and only the Blood of Jesus, was the chosen price of man's redemption, and that it was only the Blood, and the Blood shed to death, which did actually redeem us, confers a distinctive majesty upon the Precious Blood, in which our Blessed Lord's Body and His Soul share only concomitantly."

It was also as the characteristic devotion of this age, and its special worship of the Sacred Humanity, to which the instinct of the Church, under the guidance of the Holy Father, is now turning, that Father Faber loved to regard the devotion to the Precious Blood. In the last chapter of his work, he thus expresses himself:

"There was already a commemorative feast of the Precious Blood in Lent. But, when Pius IX. returned to the Holy City, from his exile at Gaeta, he issued a decree to the whole world, instituting a new feast of the Precious Blood on the first Sunday in July. There is surely a great significance in this decree. The Holy See has taken the lead in this special devotion, and has thereby immensely increased its popularity, the usual result of authority. Moreover, the selection

of the devotion is of still greater significance. The latest new devotion of the Church was the devotion to the Sacred Heart. The choice has next fallen upon the Precious Blood, which is, as it were, a development of the devotion to the Sacred Heart. So that there is a sort of historical or chronological fitness in it. It seems part of Catholic piety to believe, that, while these things are by no means supposed to lie within the gift of infallibility, there is a peculiar guidance of the Holy Spirit in them."

THE ROSARY.

When the archangel Gabriel was sent from God to the Blessed Virgin Mary to announce to her the incarnation of the Son of God in her most pure womb, he greeted her in these words: "Hail full of grace, the Lord is with thee, blessed art thou among women." These words, more joyful than any which up to that time had been heard by any creature, have been constantly on the lips of all christians from age to age, who from this valley of tears never cease repeating to the mother of their Saviour: *Hail Mary*. The hierarchies of heaven deputed one of their princes to bear to the humble daughter of David this glorious greeting; and now that she is seated above the angels and all the heavenly choirs, the human race, whose daughter and sister she was, send up to her again the angel's greeting, *Hail Mary*. When she heard it for the first time from the mouth of Gabriel, she immediately conceived in her most pure womb the Word of God; and now each time

a human mouth repeats these words, which were the signal of her maternity, her heart is moved at the recollection of a moment which can have no parallel in heaven or on earth, and the whole of eternity is filled with the joy which she feels.

Now although christians had been accustomed thus to turn their hearts towards Mary, the immemorial use of this salutation had nothing regulated or solemn about it before the time of St. Dominic. The faithful did not unite together to offer it to their beloved patroness, but each one followed the private impulse of his own love. St. Dominic, who knew the power of association in prayer, thought it would be well to apply it to the *Hail Mary*, feeling sure that this common cry from a whole people assembled together would rise up to heaven with great efficacy. The very briefness of the angel's words required that they should be repeated a certain number of times, like those oft repeated acclamations which a loyal nation strews in the path of its sovereign. But repetition might cause distraction of mind. St. Dominic provided against this, by distributing the verbal salutations into several series, to each of which he attached the consideration of one of the mysteries of our redemption, which were for the Blessed Virgin successively a subject of joy, sorrow and triumph. In this way private meditation was united to public prayer, and the faithful while saluting their mother and their queen, followed her in spirit through each of the principal events of her life. In order to ensure the duration and solemnity of this manner of prayer, St. Dominic established the Confraternity of the Holy

Rosary. This holy thought was blest by the greatest of all successes, a popular success. Christian nations through all centuries have attached themselves to it with a wonderful fidelity. Confraternities of the Holy Rosary have been multiplied without end, and there is hardly a Catholic in the world who does not possess the third part of the Rosary called a chaplet. Who has not heard in some country church the grave voices of the peasants reciting by turns the Hail Mary? Who has not met processions of pilgrims passing through their fingers the beads of their Rosary, and beguiling the length of the road by alternately repeating the name of Mary?

Whatever is continued perpetually and universally, must needs contain something in mysterious harmony with the wants and the destiny of man. The unbeliever may smile as he sees passing before him files of people all saying the same words, but he who is enlightened with a better light, understands that love has but one word, and that in saying it always, it never repeats itself.—*Lacordaire's Life of St. Dominic.*

ANECDOTES OF THE BLESSED.

(Continued from page 50.)

No devotion has probably been used more often, or with more success, than the Holy Rosary, as a weapon against heresy. Not only at the time of its first institution, when, as every one knows, it was the great instrument used by St. Dominic and his followers for opposing the Albigenses, but also at later periods, the propagation of this devotion

has been followed by marked results in the restoration of faith. Thus in Hungary, Father Raymund Kugath, O. S. D., upheld the faith at a time when the country was over-run by partizans of the Lutherans, and in two years brought four hundred heretics to abjure their errors. Our Lady is said to have appeared to him, and to have given him the Rosary with her own hands, saying, "This shall be thy sword against error." When arguments failed to convince his opponents, he wrought many conversions by repeating the Hail Mary over them, and signing their foreheads with his Rosary. Various means have been taken at different times for facilitating its use for purposes of popular instruction. Father John of Conca, O. S. D., who was missionary in Manilla at the time when the Philippine Islands were attacked by the Dutch forces, induced the governor to place the island under the protection of our Lady of the Rosary, and by his exhortations so reanimated the faith and courage of the Spanish troops, that they became like new men. He not only preached to them the mysteries of the Rosary, but collected the soldiers daily for the purpose of singing it in procession. Such an enthusiasm took possession of the men, that when at last hostilities commenced, they went to their posts reciting the Rosary aloud. Five battles were fought and gained, the success of the Spaniards being attributed by them to the intercession of our Lady, and throughout the whole of the war, no other battle-cry was raised in the Spanish ranks than the *Ave Maria*. The account of one of these battles is preserved in a letter of Father John of Conca,

to Father Raphael Vacano, Prior of the Dominican Convent at Manilla. He says that it lasted eleven hours, and that as soon as the Dutch vessels appeared in sight, the Spaniards burst out with their Rosary verses, which they continued to chant through the thick of the conflict. This good father was a native of Mexico, whither he returned after the conclusion of the war, distinguishing himself as before by his zeal in propagating his favourite devotion. Among other practices he introduced that of the *Perpetual Rosary*, and a vast number of all ranks united under his direction in keeping up the uninterrupted recital of the Fifteen Mysteries.

The singing of the Rosary mysteries has often been adopted as an easy and popular method of rendering them familiar to the people. Father Gonzalo Lucera, O. S. D., a famous missionary among the Mexican Indians, made use of another means for the same purpose. He had all the mysteries painted on banners, which he displayed before the eyes of the natives when he was about to preach, explaining every circumstance that was thus represented. He was accustomed to have these banners carried about the country, so that the rude population gradually became familiarized with the leading truths of Christianity as therein depicted. The versified mysteries of the Rosary were commonly in use among our forefathers before the Reformation, as they still are in most Catholic countries, especially among the Neapolitans, who, besides a variety of Rosary hymns and songs, have ingeniously contrived to introduce all the fifteen mysteries into three rhyming lines,

which the most ignorant can commit to memory. The English language will scarcely endure an equal amount of compression; but the three following couplets will convey the sense:—

The angel's word, the visit paid, the birth of Christ our King,
Presented in the temple, there both lost and found, we sing:
The garden, and the pillar next, the crown of bloody thorn;
He bears the cross, and then at last, hangs there all rent and torn;
Rises, ascends, and sends in love the Holy Spirit down,
Assumes His mother to His side, and gives the eternal crown!

THE DEVOTION OF THE FIFTEEN SATURDAYS.

(Continued from page 56.)

This devotion is a preparation for the feast of the Holy Rosary, the first Sunday in October. The Saturday being the day especially consecrated to Our Lady, was chosen on which to honour in turn each of the fifteen mysteries, by receiving Holy Communion and meditating on the mystery. It appears to have had its origin at Toulouse, about the end of the seventeenth century. The following is the translation of the Bull of Pope Alexander VIII. granting a Plenary Indulgence to this devotion.

"Alexander, Pope, VIIIth of the name, for an everlasting memorial. We have learnt that in the churches of the Friar Preachers of the Toulouse Province, a particular devotion is established to honour with greater piety the mysteries which are meditated upon during the recitation of the fifteen mysteries of the Rosary of the Blessed Virgin Mary, and that a great number of the faithful have the custom of confessing and receiving Holy Communion with this intention fifteen Saturdays

consecutively. In order, then, that this exercise should be performed with greater fruit and devotion, to increase still more the religion of the faithful and assure the salvation of souls, we, trusting in the heavenly treasures of the Church, and only taking counsel of our charity, mercifully grant in the Lord a Plenary Indulgence and remission of sins to all the faithful of both sexes who, truly contrite and having confessed their sins, shall devoutly say the Rosary of the Blessed Virgin Mary during fifteen consecutive Saturdays, receiving Communion in one of the churches of the Province or Order, and shall say fervent prayers to God for the concord of Christian Princes, the extirpation of heresies and the exaltation of our holy mother the Church... Given at Rome &c."*

The last Saturday in June is the day on which this devotion would commence this year. The following are some short acts which may be used before and after Communion on the five Saturdays of July.

2nd Saturday, July 3rd. Visitation. Charity.

Before Communion. I adore Thee, my Jesus, hidden in the chaste womb of Mary. Vouchsafe in Thy charity to cleanse me from all my sins, when Thou comest into my heart in this adorable sacrament, as Thou didst free St. John the Baptist by Thy presence from the stain of original sin.

Say with St. Elizabeth, "Whence is this to

* It must be remarked that since this Bull, greater Indulgences have been given to this devotion, and the recitation of the whole Rosary each Saturday is not one of the conditions.

me." O wonderful charity of God, to deign to visit such an unworthy sinner.

After Communion. O Jesus, Thy presence with that of Thy holy Mother, didst enrich the house of Thy hosts with many blessings. Vouchsafe to grant the same to my soul this day. Grant me especially, in imitation of Thy Blessed Mother, whom Thou didst inspire to make this visit to her cousin, the grace of active charity to my neighbour.

Prayer. O Blessed Virgin, Queen of the Holy Rosary, by the joy thou didst experience in the mystery of the Visitation, obtain for me, I beseech thee, the virtue of charity and the grace of..... (here name any special intention for which the devotion is being offered, and do not forget to pray for all the intentions of the members of the Guard of Honour, which are placed in the Bede Roll. Also at this time the approaching general Council should be specially remembered.)

Notice. This prayer should be repeated after each Communion, changing the name of the mysteries and the virtue asked for.

Practice. Perform some little acts of charity to your neighbour. Pray particularly for the souls in purgatory. Give them some of your Indulgences, alms and penances.

3rd Saturday, July 10th. The Nativity. Poverty.

Before Communion. As the Blessed Virgin sought through Bethlehem for a dwelling worthy to receive her Divine Son, so is she still seeking a resting-place for Jesus in the hearts of His creatures. In those hearts which are full of the pleasures and riches of this world, there is no

room for Him. He is seeking the poverty of the stable.

After Communion. I adore Thee, O Jesus, with the sentiments of faith and love which filled the hearts of Thy Blessed Mother, St. Joseph, the shepherds and the kings. Never permit me like a second Herod to drive Thee out of my heart by sin.

Prayer. O Blessed Virgin, etc.

Practice. Love poverty and simplicity. Deprive yourself of something, either in comforts, amusement, dress or food, in order to have more to give to the poor.

4th Saturday, July 17th. The Presentation. Obedience.

Before Communion. Think how happy the holy old man Simeon felt as he held Jesus in his arms. Your happiness is still greater, for you have not to wait a long lifetime in order once to receive Jesus, but He waits for you on the altar, inviting you to come to Him, not once only, but over and over again, not upon your arms, but into your heart.

After Communion. O my Jesus, I embrace Thee as did holy Simeon, and I adore Thee with my whole heart. Grant that my heart, which is so unworthy of so great a favour, may henceforth belong entirely to Thee, and obey all Thine inspirations, as Thou didst obey the law in this mystery of Thy presentation.

Prayer. O Blessed Virgin, etc.

Practice. Be obedient to the inspirations of the Holy Spirit. Also be careful to obey even

in the smallest matters the commands of the Church and all your superiors.

5th Saturday, July 24th. Our Lord among the Doctors. The love of Jesus and of His holy service.

Before Communion. Think what sorrow filled the hearts of Mary and Joseph when they had lost Jesus! How carefully and anxiously they sought for Him as soon as they perceived that He had left them! How often have you lost Jesus through your sins and negligences, and what pains have you taken to recover Him again?

After Communion. I have found Him whom my soul loveth; I will hold Him and not let Him go. My Jesus, since I have found Thee once more after having so often unworthily abandoned Thee; give the grace henceforth to love Thee and Thy service alone, and never to allow the distractions of the world to lead me away from seeking in all things Thee, the true wisdom.

Prayer. O blessed Virgin, &c.

Practice. Endeavour to be present at sermons and catechisms, to listen with a spirit of love to the True Wisdom, and afterwards to speak only with reverence of that means of grace.

6th Saturday, July 29th. The Agony in the Garden.—Spirit of Prayer.

Before Communion. Learn from Jesus, prostrate on the ground in prayer to His heavenly Father, the spirit in which you should pray. 1st. Perseverance. Jesus prayed for three hours, always repeating the same prayer. 2ndly. Resignation. "Not My will, but Thine be done."

After Communion. My Jesus, by Thy three hours' prayer in the garden, I beseech Thee to

teach me to pray. Teach me to say in every sorrow and affliction, Not my will, but Thine be done.

Prayer. O blessed Virgin, Queen of the Holy Rosary, by that sword of sorrow which pierced thy heart during the agony of thy Son, obtain for me, I beseech thee, the spirit of prayer and the grace .....as at page 80.

Practice. Persevere in prayer, even if it appear to be without effect, and to remain long unanswered. Submit yourself entirely to God's will.

ST. MARY MAGDALEN.

It is related in the life of St. Dominic that the blessed Mother of God one day appeared to him, and placed his newly founded order under the special protection of St. Mary Magdalen. It was fitting that an order of which one special aim and characteristic is penance, should be under the patronage of her who received at our Lord's own Feet the reward of her repentance, and the grace to persevere in that wondrous penance which only ended with her life.

The life of St. Mary Magdalen as related in the gospel, her sin, her repentance, her faithful love by the Cross and at the Sepulchre, are familiar scenes to all. Her after history, as handed down to us in tradition, is not so generally known. After the dispersion of the apostles when the Jews had raised a fierce persecution against the infant church, St. Mary Magdalen, with Lazarus her brother, whom our Lord raised from the dead, and Martha her sister, landed on the coast of Provence

near Marseilles. One account states that, sent adrift by their persecutors in a vessel without helm, oars, or sails, they were carried by the wind upon that shore. However this may be, the fact is certain that they settled in Provence. Lazarus was the first Bishop of Marseilles.

Not far from the city of Marseilles, in the diocese of Frejus, and the department of the Var, there is a long range of precipitous rocks reaching the height of three thousand feet above the sea level. In the side of this precipice there is a large cavern cut out by nature from the bare rock, the plain beneath up to the foot of the cliff being covered with immense trees like a green ocean laving the bottom of the barren crags. This wild spot St. Mary Magdalen chose for the hermitage in which to lead a life of penance, and in that cave she passed her time in prayer and contemplation, mingled and aided by extraordinary austerities. There are many traditions and revelations as to her manner of life, and the divine favours which were showered upon her because she loved much: angels visited her solitude in visible forms, and carried her up to enjoy a foretaste of the joys that awaited her in heaven.

From the earliest ages this wonderful grotto, sanctified by the tears of the great penitent, has been an object of veneration to the christian heart, and many pilgrims have ever knelt within its rocky walls to beg a share of that sorrow which filled the soul of Magdalen. But there is also another shrine, that of St. Maximin, where in the crypt of the old church is the body of St. Mary Magdalen. This spot, upon which in the

fifth century a monastery of Cassian's Religious was built and afterwards changed into a Benedictin abbey, is situated in the plain at the foot of the rocks and not far distant from the sanctuary of St. Baume, as the grotto of St. Mary Magdalen is called.

In the year 710, to save the sacred relics from profanation during an irruption of the Saracens, the monks carefully concealed them, and they were not again discovered till 1279 when a magnificent church was erected to receive them. This event gave a fresh impulse to the devotion of Christendom towards these two famous shrines, and the soverêign Pontiff, Boniface VIII. placed the church of St. Maximin and the grotto of St. Baume under the care of that order which claimed St. Mary Magdalen as its special Patroness. By the Pope's orders twenty Friars took possession of St. Maximin, and two Priests and two lay brothers of the grotto of St. Baume. For six centuries they continued faithful guardians of the shrines, imitators of the penitence of the Saint, and preachers in her honour to the numberless pilgrims who flocked from far and near to pray at the grotto and the tomb. "Up to the end of the last century," says the 'Annee Dominicaine,' "the grotto and monastery were the objects of religious veneration. Every thing there spoke to the heart of the Christian Pilgrim. The sight of the Fathers going in the early morning from their monastery to the grotto to offer the Holy Sacrifice, to see them standing in choir, their stalls being placed inside the holy grotto, the chaunt of the Divine Office, their prayer before the Blessed

Sacrament, and their evening silence grand and solemn, calling to mind the profound solitude of St. Mary Magdalen in that same desert, all this said clearly to the pilgrim's heart, 'you are on holy ground, pass the time of your visit in a holy way.'"

In the fourteenth century a Dominican, Blessed Elias of Toulouse, passed a life of solitary prayer in the grotto of St. Baume, in imitation of St. Mary Magdalen. Before he had lived there a month the devil so filled his mind with fear lest he might never be able to persevere in the hard life he had undertaken, that he was on the point of abandoning his resolution and quitting his retreat, but a vision of St. Mary Magdalen, who related to him many of those trials she had endured, and the divine consolations with which she was favoured, confirmed him in his first design, and he remained there for the space of seventy years, during which his life lasted. At his death he assembled the brethren of his order, and relating to them some of the favours he had received through the intercession of his patroness, he begged them to remain faithful guardians of her shrine. When his spirit departed all the bells in the church are related to have pealed of themselves.

But this peaceful religious solitude was disturbed in 1798 by the great destroyer. The revolution cast out the friars, and the sanctuaries were deserted. For half a century they remained in desolation. Now at last, by the blessing of God, happier days have dawned for France, and in 1859 Father Lacordaire once more obtained

possession of St. Maximin in the name of the order, and established there the house of studies for the French province. A flourishing community has been there ever since, restoring again the devotion to the grotto of St. Mary Magdalen's penance, and the tomb where rest the hallowed relics of her body.

THE GENERAL COUNCIL.

Our Holy Father, Pope Pius IX., has most earnestly entreated all his children to join with him in fervent prayer to God, that He would send down His Holy Spirit upon the approaching General Council, that all matters may be arranged to His greater glory and for the salvation of souls. For this reason the Holy Father has granted a Plenary Indulgence in the form of a Jubilee, which may be gained by all the faithful who fulfil the conditions published in each diocese by the bishop, in order that all may be induced to approach the Holy Sacraments, to give alms to the poor, and to purify their souls by fasting, that they may be more worthy to present their petition before the throne of God.

The members of the holy Rosary Confraternity should make this a most special subject of prayer during the next few months. During the present month occurs the feast of Blessed Benedict IX., O.S.D., (7th July), who, though he was only spared to the Christian world eight months after his election to the Papal chair, succeeded in restoring, in a great measure, peace and tranquil-

lity to the Church, which at that time was troubled by rebellious subjects and foreign enemies. It is stated that Pius IX. has a great devotion to the two last of his predecessors, who have been raised on the altars of the Church, and specially desires their intercession for the General Council. These are St. Pius V., O.S.D., and Blessed Benedict XI., O.S.D. Rosarians and Associates of our Lady's Guard of Honour should imitate the example of the Holy Father, and invoke these two saintly popes for the intentions published in the Jubilee.

There are certain subjects likely to be brought before the Council, which have been specially recommended to the prayers of the association. (1) The reinstitution of ecclesiastical courts, in which judicial investigation with evidence formally and personally given by the parties interested, should enable the bishops to decide with greater confidence and security on such matters as the condemnation of societies, suspension, and other matters in which the decision necessarily depends upon such an accurate knowledge of facts as can never or seldom be obtained, without the personal examination of the parties who will be immediately affected by the censure. Twenty-eight priests, many of them of considerable mark, owing to their experience and learning, have united in earnestly recommending this petition to the prayers of the associates of our Lady's Guard of Honour. (2) Some priests and several Catholic laymen of distinction, have recommended to the prayers of the Association the subject of international law, which it is expected will be brought before the Council. They ask prayers that through the

teachings and influence of the Council the horrors of war may be alleviated, the peace of nations not so easily disturbed, standing armies, the bane of liberty and of civilization, give way to national militias, which will exist, not for the purposes of aggression, but of defence, that governments may be happily influenced to come to a clearer understanding as to the motives and preliminaries necessary for a just war.

ANNIVERSARY OF THE DEAD.

The 12th of July is one of the four days in the year on which High Mass and solemn prayers are offered in all Dominican churches for those who are buried in their churches or churchyards. After the Mass the priest and his ministers walk in procession into the churchyard, while the "Libera" is being sung, and the priest incenses the graves and sprinkles them with holy water. As most of those buried in Dominican churchyards have been members of the Holy Rosary Confraternity it would be well for all Rosarians, even those who do not live near any Dominican church, to unite their prayers with those thousands of their fellow members who all over the world, wherever a Dominican church is established, are engaged in this great act of charity, prayer for the dead, and to make it an occasion for praying for all deceased Rosarians. A Plenary Indulgence may be gained on this day by approaching Holy Communion, and praying for these intentions.

INDULGENCES TO BE GAINED BY TERTIARIES.

Rosarians who are members of the third order of St. Dominic, can gain additional Indulgences as follows:

A Plenary Indulgence on receiving the habit, with confession and Communion, and praying for the Pope's intentions.

A Plenary Indulgence on the day of profession with the same conditions.

A Plenary Indulgence on the 3rd, 25th, 50th anniversary of clothing or profession day, with the same conditions.

Seven Penitential Psalms, Plenary Indulgence.

Office of the Dead, Plenary Indulgence.

Communion on Sundays, Feasts of our Lord and our Lady, Plenary Indulgence.

Communion on Feast of Saints or Blessed of the Order, Plenary Indulgence.

Communion on any day of the year at choice, Plenary Indulgence.

Five mysteries of the Rosary said before the Blessed Sacrament with five Paters, Aves, and Glorias, or if unable to go to church in any other place, Plenary Indulgence once a day.

Six Paters, Aves, and Glorias, for the prosperity of the Church and the intentions of the Pope, as often as they are said in any place whatever, all the Plenary and partial Indulgences of all the Basilicas, churches and sanctuaries of Rome, Jerusalem, Portiuncula and of St. James in Galicia.

Indulgences for Tertiaries in July.

2nd July, Visitation. For devoutly visiting their church after Communion, Plenary Indulgence. For visiting their Church after confession or resolving to confess when the church orders, from first Vespers, Plenary Indulgence.

For visiting their church after Communion, praying for peace, another Plenary Indulgence. For devoutly visiting their church after Communion, and praying for the intentions of the Pope, Plenary Indulgence. For visiting their church, 70 years and 70 quarantines. For the same, and as alms, saying 5 Paters and 5 Aves for the exaltation of the Church: 100 years and as many quarantines. For confession and Communion in the habit, 7 years, 27 quarantines more. Communion on any of the following days, Plenary Indulgence.

July 3, B. Mark of Modena, O.S.D. July 7, B. Benedict XI., O.S.D. July 9, St. John of Gorcum, O.S.D. and comp. 12th, B. John Gualbert, O.S.D. 13th, B. James a Voragine, O.S.D. 16th, B. Ceslaus, O.S.D. 23rd, B. Jane of Orvieto, O.S.D. 28th, B. Anthony ab Ecclesia, O.S.D. 30th, B. Mannes brother of St. Dominic, O.S.D.

25th July, St James, Apostle. For devoutly visiting their church and saying as an alms 5 Paters and 5 Aves for the exaltation of the Church, 1000 years and as many quarantines. For the same, 100 years and 100 quarantines. For devoutly visiting their church: 60 years and 60 quarantines.

These Indulgences are all extracted from the lists of Indulgences published with confirmation of the General and of the French Bishops.

ANSWERS TO CORRESPONDENTS.

We have received the following questions from *An Enquirer.*—1. Does the Rule of the Tertiary require *abstinence* on *all* the fasting days in Lent and Advent, or only on the usual four days of the week?—2. In either case, does the occurrence of a double and upwards dispense Tertiaries from abstinence on those days on which the Church dispenses the faithful in general?—3. If the Dominican calendar were given separately in the "Rosary Magazine" it would be a convenience in many ways to Tertiaries, and they could then easily ascertain on what days doubles did not occur.

Answer to *An Enquirer.*—To 1st. On *all* the forty days of Lent fasting and abstinence are enjoined by the law of the Church. The bishops give dispensation for meat on certain days each week. Tertiaries, when received, are generally dispensed by being authorised to follow the advice of their ordinary confessor. In most cases this advice will be to avail themselves of the dispensations permitted by the bishop. In Advent the Church only enjoins two fasting days in the week. The Dominican Tertiary is bound to fast on every day in Advent except Sunday. In this matter also the Tertiary receives a dispensation, authorising him to be guided by his ordinary confessor. To 2nd. The rule freeing the Tertiary from abstinence on

those Mondays, Wednesdays, and Saturdays on which a duplex feast falls does not apply to Advent or Lent. To 3rd. The Rosary Magazine being intended for all Catholics who say the Rosary, and can join the Rosary Confraternity, we did not wish to give an exclusive appearance by the insertion of a separate Dominican calendar. But as the Dominican order has received from our Blessed Lady the special command to promulgate the Rosary throughout the world, and from the Church special privileges to encourage them to the execution of that command, and as the Tertiaries of the Order scattered here and there have in many places been those who have had the merit of spreading and encouraging this devotion, we consider they have a claim to be particularly regarded in a Rosary Magazine, and therefore the request of "an Enquirer," and of several others, shall in future numbers be carried into execution by marking in the national calendars with greater fulness the differences affecting Tertiaries, also by giving, at least to a certain degree, information as to the indulgences which can be gained only by Tertiaries.

Henry Sullivan.—(1) For the Blessed Sacrament Confraternity names can be sent to the Dominican Priory, Woodchester, Gloucestershire, to the Secretary of the Perpetual Rosary; he will get them enrolled. (2) The rules of the Blessed Sacrament Confraternity you will find in "Little Crown," (Richardson and Son, Derby, price 6d.) at page 165. (3) Associates in our Lady's Guard of Honour do not obtain all the indulgences unless they are also members of the Holy Rosary Confraternity. Just mark any names which have never been entered in the latter, and the Secretary will enter them. (4) The White Scapular does not admit a person to the Rosary. Registering the name is essential. (5) In sending any communication about these matters to Woodchester, it is not necessary to put any private name, but simply "Brother Secretary," as above. (6) Orders and payments for Rosary Magazine are most conveniently transacted with a local Catholic bookseller.

Guernsey.—Your question hardly is adapted to our Magazine, but I presume the passage you wish to discover is the one in Shakespeare, Richard II. act iii.

> "Not all the water in the rough rude sea,
> Can wash the balm from an anointed king."

But you forget that Dr. Tait might bless oil to the end of the century without doing it either good or harm.

A Priest.—(1) The form for blessing the girdles of the Angelic Warfare you will find at the end of "St. Dominic and St. Thomas Aquinas," (Richardson and Son, Derby, price 6d.) in the fourth and later editions. (2) The form for blessing scapulars for Rosarians in the "Complete Rosary Book," (Richardson and Son, Derby, price 1d.) at p. 29.

A Parish Priest.—The Tertiary was quite right in submitting those questions to yourself, and you need feel no diffidence in according to your judgment deciding both as to the dispensations,

as also the other matters. It would be otherwise with a chapter Tertiary, living in a locality where the chapter meets, and has a regularly elected prior.

A Governess.— You will find a very copious list of the canonized and of the Blessed, with brief notice of each, in the "Dictionnaire Hagiographique," in 2 vols., in the series of the Abbé Migne—price 15 francs.

Marie.—The "Enfants de Marie" is the popular name given to the Confraternity originally called the "Sodality of our Lady." It is *not* an order—a Tertiary is in an order—but it is not usual for persons to sign themselves as of a confraternity or of a third order, unless when writing *as such* to a superior in the confraternity or order.

Oscotian.—(1) Poe was not a Catholic, but he was not without, at least, Catholic feeling, who wrote

"At morn, at noon, at twilight dim,
Maria, thou hast heard my hymn:
In joy and woe, in good and ill,
Mother of God, be with me still!"

(2) If your name was registered at Oscott by the President, it suffices, for the Confraternity of the Rosary was formally established there, i.e. a book of members is kept there. (3) You mistake —there may not as yet be the Monthly Procession, but the Rosary is regularly said by the students of their own free will, every evening of the year before the altar and Madonna of the Rosary. The statue of the B.V.M. was blessed under that invocation on account of the devotion of Oscotians to the Rosary.

Agnes —The Spirit and work of the *Conventual* Sisters of the 3rd Order of St. Dominic can be best learned by reading the edifying and interesting life of Mother Margaret Mary Hallahan, O.D.S., lately published (Longman and Co. Price 10s.)

Correspondents should send their questions at the very beginning of the month if they desire a full reply in the next number. We regret to say that the article on St. Ignatius has been omitted from want of space. We sent it to the printers, but it was found impossible to insert it.

INTENTIONS FOR PRAYER.

"Pray for one another, that you may be saved."

The prayers of Rosarians are earnestly asked for all the Associates of the Perpetual Rosary, for all their intentions recommended in the Bede Roll, and amongst these specially for

Conversion of ten Protestant families.

Conversion of three Presbyterian families.

Conversion of a gentleman who has been out of the Church for nine years.

One Protestant and four Catholics in the habit of drunkenness.
Two persons under temptation.
The special intentions of two associates.
A gentleman who has neglected the Sacraments for many years, and is dangerously ill.
Three novenas for grace of perseverance.
Two children in spiritual danger.
Our workhouse children, and success of means proposed for saving them.
A Father and mother recommend their children who are at variance.
Four priests recommend their parishes.
A colonial bishop recommends his diocese.
A mother converted recommends her husband and sons.
Prayers are asked for Jefferson Davis.
Also for Monsignore Talbot.
Prayers are asked by a convent for vocations.
Also by a merchant, that he may be able to pay his debts, and be saved from bankruptcy.
Five persons ask prayers to be guided as to their vocation.
For conversion of two Protestant bishops, and nineteen Anglican ministers, and seven dissenting ministers.
Conversion of sixty-eight Protestants.
Conversion of twenty-seven bad Catholics.
Conversion of forty-three careless Catholics.
Conversion of three Jewish families.
A daughter asks prayers for her mother, who is in great temporal necessity.
An associate recommends her father, mother, sister, and three brothers, who are Protestants.
A priest recommends his intentions.
An associate asks prayers for the conversion of her father, mother and sister, who are Protestants.
An associate earnestly asks prayers for the conversion of her mother, who left the Church many years ago, and of her brother, who was brought up a Protestant, and of all his family.
A mother recommends her daughter, who is in a bad state of health.
A priest asks prayers for the recovery or happy death of a friend.
The prayers of the associates are also asked for all the intentions of the Confraternity of the Precious Blood, and of the Immaculate Heart of Mary.
The General Council.
The Greek Schismatic sects.
The Anglican and other Protestant sects.

THANKS.

A mother asks prayers of thanksgiving for the conversion of her daughter, who, unknown to herself, made her profession of faith at the very time of the mother's hour of guard.
A bishop returns thanks for a signal grace received.
Three priests, for graces received in their parishes.

Obituary of Rosarians and Tertiaries.

O God, the Lord of mercies, give to the souls of Thy servants, the brothers and sisters of our holy Confraternity, whose death we commemorate, a place of refreshment, the blessedness of rest, and the brightness of light.

R. I. P.

Elizabeth Taylor.	Martha Padderban.
Eliza Kelly.	James G. Smith.
Patrick M'Manus.	Bridget O'Reilly.
Dorothy Brady.	Eliza Gibson.
Ellen Roache.	Hannah Dolan.
W. H. G. Sullivan.	Sarah Maguire.
Arthur Munroe.	Mary Hughes.
Owen Glendower.	Lucy Grehan.

NOTE.—The name of any departed Rosarian or Tertiary will be admitted to this list, if accompanied by the name of the person recommending it, not, of course, for publication, but as an authentification. Intentions sent by any Rosarians who are also Associates of our Lady's Guard of Honour, will be inserted in the list of Intentions for Prayer. These intentions, and names for Obituary, must be sent before the 16th of the month.

NOTICE.

Orders for "Rosary Magazine" and payments for the same, to be arranged with Messrs. Richardson and Son, Derby. *Private* communications on other matters concerning the Magazine, can be addressed to the Editors, care of Messrs. Richardson and Son, Derby; or to Father Rodolph Suffield, O.S.D., Director of the Perpetual Rosary, the Hermitage, H. Bosworth, Leicestershire.

N.B.—Names or petitions for the Perpetual Rosary Association, or the Confraternity of the Holy Rosary, when not requiring any *private* reply, to be addressed to the Brother Secretary of the Perpetual Rosary, Dominican Priory, Woodchester, Stroud, Gloucestershire.

New Works published by Richardson and Son.

THIS DAY,

Printed with new type, on superfine toned paper, with fine Portrait, one volume demy 8vo. price 10s. 6d.—full gilt sides 2s. 6d extra.

The Life and Letters of Frederick William Faber, D.D., Priest of the Oratory of St. Philip Neri, by John Edward Bowden, of the same Congregation.

Dedicated by permission to the Very Rev. Dr. Newman.

Florence Danby, by E. H. Dering, Author of "Grey's Court," &c. (Second Edition,) price 4s.

This Day Published, price 3s—gilt edges and sides, 4s.

Lady May. A Pastoral, by Georgiana Chatterton.

This Day, price Sixpence.

Why I became a Catholic. By a Convert.

This Day Published. Price 2s.

The Philosopher's Stone, or the Philosophy of Love. By B. F. Crosbie, Chaplain to the Poor Clares, Coletines.

The Living Eucharist manifested by Miracles. By George Keating. Price Fourpence.

Original Rules of the Archconfraternity of the Most Holy and Immaculate Heart of Mary, for the Conversion of Sinners, with the ordinary Prayers and Indulgences.

Now in the Press and soon will appear, One Volume small 8vo. 400 pages.

The Paradise of the Earth; or the True Means for Finding Happiness in the Religious State, according to the Rules of the Masters of Spiritual Life. Originally published with the approbation of several French Bishops, and many Religious Superiors and Directors. By Abbe Sanson, Author of the Happiness of Religious Houses. Now first Translated by Rev. Father Ignatius Sisk, St. Bernard's Abbey.

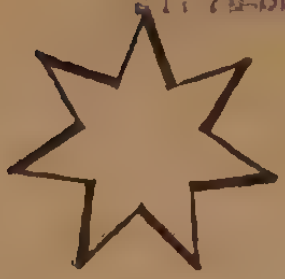
This Day Published, complete in One Volume, fine post 8vo.

The Scale of Perfection. By Walter Hilton, Edited, with Preface and Notes, by Robert E. Guy, B.A., Priest of the Holy Order of St. Benedict.

"The clearest, best balanced, and best adapted for wide circulation of any of our old ascetic works."—The Right Rev., Bishop of Birmingham.

Richardson and Son, London, Dublin, and Derby.

ST. ALBERT'S COLLEGE LIBRARY



THE ROSARY MAGAZINE.

No. 4. AUGUST, 1869. 2*d.*

CONTENTS.

	PAGE.
English and Scotch Calendar for Month ...	98
Irish do.	99
Indulgences to be gained by members of the Confraternity of the holy Rosary during the Month	100
St. Dominic, the Founder of the Friar-Preachers, and of the Holy Rosary ...	102
The Devotion of the Fifteen Saturdays ...	107
A True Story	110
Martyrdoms in Japan	112
St. Hyacinth	116
Indulgences to be gained by Tertiaries ...	121
Answers to Correspondents	124
Intentions for Prayer	126
Obituary of Rosarians and Tertiaries ...	128

LONDON:
THOMAS RICHARDSON AND SON;
DUBLIN, AND DERBY.

May be had of all Booksellers and News Agents.
Price 2d. each—or a packet containing one dozen copies free by Post for 2s.

(The Copyright reserved.)

ENGLISH AND SCOTCH CALENDAR

For the month of August.

1 Sun.—Eleventh after Pentecost. St. Peter's Chains, gr. d. (Indulgence for Rosarians.)
2 Mon.—St. Alphonsus Liguori, bp. c., d. (*Scot. Cal.* St. Stephen, P. mart., d —*Dom. Cal.* B. Jane d'Aza, mother of St. Dominic, wid., d.)
3 Tues.—Finding of St. Stephen, s. d. (*Dom. Cal.* B. Albert of Bergamo, O.S.D., d.)
4 Wed.—St. Dominic, c., d. (Pl. Indul. for Rosarians.)
5 Thur.—Our B. Lady ad Nives, gr. d. Pl. Indul.
6 Fri.—Transfiguration of our Lord, gr. d. Pl. Indul.
7 Sat.—St. Cajetan, c., d.
8 Sun.—Twelfth after Pentecost, s. d. (*Dom. Cal.* B. Augustine of Lucera, bp. c. O.S.D., d.)
9 Mon.—Vigil. SS. Cyriacus, &c. mm. (Aug. 8) s. d. (*Scot. Cal.* S. Emygdius, bp. m., d.—*Dom. Cal.* B. John of Salerno, c. O.S.D., d.)
10 Tues.—Feast of Devotion. St. Laurence, m., d. ii. cl. with Oct.
11 Wed.—Of the Octave. (*Scot. Cal.* S. Sixtus II., P. mart., d.—*Dom. Cal.* Octave of St. Dominic.)
12 Thur.—St. Clare, v., d.
13 Fri.—Of the Octave. (*Scot. Cal.* Octave of Transfiguration.—*Dom. Cal.* St. Hippolytus, &c., mm., d.)
14 Sat.—Vigil. Fast. (*Scot. Cal.* St. Hormisdas, P. c., d. Vigil of Assumption. Fast.—*Dom. Cal.* St. Emygdius, bp. m., d. Fast.)

INDULGENCE BEGINS.

15 Sun.—Thirteenth after Pentecost. Assumption B.V.M., d. i. cl. with Octave.
16 Mon.—St. Hyacinth, O.S.D., c., d. Indulgence for Rosarians. (*Scot. Cal.* St. Roch, c. d.)
17 Tues.—Octave day of St. Laurence, d. (*Dom. Cal.* B. Emily Bechieri, v. O.S.D., d.)
18 Wed.—Of the Octave, s. d. (*Scot. Cal.* St. Hyacinth, c. d.—*Dom. Cal.* St. Roch, c. d.)
19 Thur.—Of the Octave. (*Scot. Cal.* St. Philomena, v. m., d.—*Dom. Cal.* St. Alphonsus Liguori, bp. c. d.)
20 Fri.—St. Bernard, c. doct., d.
21 Sat.—St. Jane Frances Chantal, w., d.
22 Sun.—Fourteenth after Pentecost. Octave day of Assumption, d. (*Dom. Cal.* St. Joachim, c., gr. d.)

INDULGENCE ENDS.

23 Mon.—Vigil. St. Philip Benizi, c., d. (*Dom. Cal.* B. James of Mevania, c. O.S.D., d.)
24 Tues.—Feast of Devotion. St. Bartholomew, Ap., d. ii. cl. (*Scot. Cal.* St. Alphonsus Liguori, bp. c. d.)
25 Wed.—St. Louis, king, c. sd. (*Scot. Cal.* St. Bartholomew, Ap., d. ii. cl. Feast of Devotion.)
26 Thur.—St. Joachim, c. gr. d. (*Scot. Cal.* St. Zephyrinus, P. m., d. (*Dom. Cal.* St. Philip Benizi, c. d.)

27 Fri — St. Joseph Calasanctius, c. d.
28 Sat.—St. Augustine, bp. c. doct., d.
29 Sun.—Fifteenth after Pentecost. Beheading of St. John the Baptist, gr. d.
30 Mon.—St. Rose of Lima, v. O.S.D., d. (Indul. for Rosarians.)
31 Tues.—St. Aidan, bp. c., d. (*Scot. Cal.* and *Dom. Cal.* St. Raymund Nonnatus, c. d.)

IRISH CALENDAR *for the month of August.*

1 Sun.—Eleventh after Pentecost. St. Peter's Chains, gr. d. Plen. Indul.
2 Mon —St. Alphonsus Liguori, bp. c. d. ii. cl. (*Dom. Cal.* B. Jane d'Aza, Mother of St. Dominic, d. i. cl with Octave.)
3 Tues —Finding of the Relics of St. Stephen, First Martyr, s. d.
4 Wed.—St. Dominic, c. d. (Plen. Indul. for Rosarians.)
5 Thur.—Our Lady ad Nives, gr. d. Plen. Indul.
6 Fri.—Transfiguration of our Lord, gr. d. (Plen. Indul. for Rosarians.)
7 Sat.—St. Cajetan, c. d.
8 Sun.—Twelfth after Pentecost, (*Dom. Cal.* B. Augustine of Lucera, bp. c. O.S.D., d.)
9 Mon.—Vigil. St. Nathy, bp. c. d. (*Dom. Cal.* B. John of Salerno, c. O.S.D., d.)
10 Tues.—St. Laurence, m., d. ii. cl. with octave.
11 Wed.—St. Attracta, v. d. (*Dom. Cal.* Octave of St. Dominic, solemn.)
12 Thur.—St. Muredach, bp. c. d. (*Dom. Cal.* St. Clare, v. d.)
13 Fri.—St. Fedlimid, bp. c. d. (*Dom. Cal.* St. Hippolytus, &c. mm., d.)
14 Sat.—Vigil. Fast. St. Fachnan, bp. c. d. (*Dom. Cal.* St. Emygdius, bp. m. d.)
15 Sun.—Thirteenth after Pentecost. Assumption B.V.M., d. i. cl., with Octave. Plen. Indul.
16 Mon.—St. Hyacinth, c., O.S.D., d. Indul. for Rosarians.
17 Tues.—Octave of St. Laurence, m. d. (*Dom. Cal.* B. Emily Bechieri, v. O.S.D., d.)
18 Wed.—St. Lelia, v. d. (*Dom. Cal.* St. Roch, c. d.)
19 Thur.—St. Clare, v.d. (*Dom. Cal.* St. Alphonsus Liguori, bp.c. d.)
20 Fri.—St. Bernard, ab. doct. d.
21 Sat.—St. Jane Frances Chantal, wid., d.
22 Sun.—Fourteenth after Pentecost. Octave of Assumption B.V.M., d. (*Dom. Cal.* St. Joachim, c. gr. d.)
23 Mon.—St. Eugene, bp. c. d. (*Dom. Cal.* B. James of Nevania, c. O.S.D., d.)
24 Tues.—St. Bartholomew, Ap., d. ii. cl.
25 Wed.—St. Louis, king, c., sd.
26 Thur.—St. Philip Benitius, c. d.
27 Fri.—St. Joseph Calasanctius, c. d.
28 Sat.—St. Augustine, bp. c. doct., d.

29 Sun.—Fifteenth after Pentecost. Beheading of St. John the Baptist, gr. d.
30 Mon.—St. Fiaker, c d. (*Dom. Cal.* St. Rose of Lima, v. O.S.D. gr. d. Indulgence for Rosarians.)
31 Tues.—St. Raymond Nonnatus, c., d.

ABBREVIATIONS.—Dom. Cal., Dominican Calendar for the use of Rosarians. Scot. Cal. Scotch Calendar. Pl. Ind. Plenary Indulgence. Com. P. int. Communion, praying for the Pope's intention.

INDULGENCES

TO BE GAINED BY MEMBERS OF THE CONFRATERNITY OF THE HOLY ROSARY, IN THE MONTH OF AUGUST.

1st August.—First Sunday in the month. Five Plenary Indulgences.

1. A Plenary Indulgence, by going to Communion in a church or chapel of the Confraternity, if there be one, otherwise, in any church or chapel, and praying for the intentions of the Pope. 2. Another Plenary Indulgence, if, after Communion, visit be made to the altar of the Blessed Virgin Mary. 3. Another Plenary Indulgence, for assisting at Rosary Procession after Communion. 4. Another Plenary Indulgence for praying for the intentions of the Pope in the same church after Communion, and having assisted at the Rosary Procession. 5. Another Plenary Indulgence, if, after Communion and Rosary Procession, a visit be made to the altar of the Blessed Virgin Mary. Besides these Plenary indulgences, the following partial ones may be gained, seven years and seven quarantines, and one hundred days. N.B.—Those members of the Confraternity who, through sickness, cannot go to the church, can gain a Plenary Indulgence by saying the whole Rosary, or the Chaplet, or the seven Penitential

Psalms, before a devout image or picture. Those who are prevented by sickness, or any good reason, from visiting the Rosary altar, or assisting at the procession, can gain a Plenary Indulgence, if, having been to Communion, they say the whole Rosary, or at least five mysteries, praying for the intentions of the Pope. For the sick, five mysteries are quite sufficient. Those members who are travelling can gain all the Indulgences of the first Sunday in the month if they say the whole Rosary, or, in case of illness, five mysteries, with the intention of going to confession and Communion when they have the opportunity.

4th August.—Feast of St. Dominic, founder of the order of Friar Preachers, and institutor of the Holy Rosary. A Plenary Indulgence for praying for the Pope's intentions before the altar of the Rosary, or if there be none within reach, any altar, after Communion.

5th August.—Our Lady ad Nives. Plenary Indulgence for visiting the altar of the Blessed Virgin between the first Vespers on the eve of the feast and sunset of the feast itself, having confessed, or with the intention of confessing. Another Plenary Indulgence if complying with these conditions, Communion and prayer for the Pope's intentions be added.

5th August.—The Assumption of the Blessed Virgin. Fourth glorious Mystery of the Rosary. Besides the two Plenary Indulgences to be gained on all feasts of the Blessed Virgin, (see August 5), four others may be gained; 1st, for visiting any church after Communion and praying for the intentions of the Pope; 2nd, for assisting at the

Rosary procession after Communion; 3rd, for visiting the church between the first vespers on the eve of the feast and sunset on the feast itself after Communion; 4th, a Plenary Indulgence *every time* the church is visited with prayer for the Pope's intentions, after Communion. Besides these Plenary Indulgences, seven years and seven quarantines for visiting the altar of the Rosary after Communion, and praying for the intentions of the Pope. Ten years and ten quarantines if the whole Rosary be said. Seven years and seven quarantines for five Mysteries. Ten years and ten quarantines at the same conditions. Seven years and seven quarantines at the same conditions.

16th August.—St. Hyacinth, O.S.D. A Plenary Indulgence for praying for the Pope's intentions before the Rosary altar, or, if there be none, before any altar, after Communion.

29th August.—Last Sunday in the month. A Plenary Indulgence for all who shall have said five mysteries of the Rosary with others at least three times in the week, on condition of Communion, and praying in any Church for the Pope's intentions.

30. August.—St. Rose of Lima. Plenary Indulgence on the same conditions as on 16th August.

ST. DOMINIC,

FOUNDER OF THE FRIAR PREACHERS AND INSTITUTOR OF THE HOLY ROSARY. AUGUST 4.

There are mysterious analogies in the works of the saints, and the spirit with which they are

inspired may be seen in all that they undertake. This unity and similarity of spirit is to be seen in a wonderful manner in the works of St. Dominic. During his life on earth he raised up two great monuments to the glory of God and the honour of the Catholic Church, the Order of the Friar Preachers and the Devotion of the Holy Rosary. The same spirit, the same end, the same characteristics, and the same results are to be found in these two great Institutions.

The rule which St. Dominic chose for his order was not a new one. It was the old rule of St. Augustine to which he himself had been bound ever since he had worn the habit of a Canon Regular, and which he adapted to the peculiar wants of his order. In the same way the Rosary was not composed of new prayers. The frequent repetition of the "Pater" and "Ave" was not even a new devotion. We often read of the hermits in the deserts using little stones to mark the number of such prayers, as we use beads. The novelty was in the association of mental and vocal prayer in those mysteries which gather together under fifteen heads the whole history of our Lord on earth.

The life, labours and heroic deeds of the Order of Friar Preachers have been summed up in three words which history has engraven on the tomb of St. Dominic, and which have been applied by many Popes to his children.

Laudare, Benedicere, et Prædicare. To praise, bless, and preach. To praise God, to bless men, and to preach the Gospel. This is the life of the Friar Preacher. He opens his lips to praise:

seven times in the day does he lift up his voice to glorify the Lord, and to send up to His throne those songs of praise which unite in one hymn of gratitude and love the old and the new law, the Church on earth, and the Church in heaven. He opens his lips to bless and to call down upon all men the graces which they need to enlighten, fortify and sanctify them in their hours of trial and temptation. Once more he opens his lips to preach the gospel of peace. He goes about from east to west preaching Jesus Christ the Saviour and Redeemer of the world, without Whom there is neither redemption nor salvation.

These three words also express the end and object of the Holy Rosary. *Laudare.* Praise is one of the great characters of the Rosary. It shews forth the wonders of the love of God. It places a crown of glory on Mary's brow, and each "Ave Maria" is like a beautiful rose laid at her feet. *Benedicere.* The Rosary is a means of grace to all. It brings with it the blessing of our mother. It is in itself a continuous blessing, and opens to us a most rich treasure of indulgences. *Prædicare.* The Rosary also teaches us. It lays before us the whole history of the Redemption. It is a wonderful abridgment of the Gospels. It is at once the most eloquent and the most popular of books. A book in which the learned may discover the sublimest conceptions, and the simplest child may find a light for his mind and a consolation for his heart. The exact date of the institution of the Rosary is not known, but it is supposed to have been about the year 1213. In this year it was first preached at Toulouse in France, and

was accompanied by a wonderful miracle. St. Dominic had been for a long time preaching against the Albigensian heresy, and apparently with little result; for in spite of his zeal and eloquence, the people still clung to their errors. At last, with a heavy heart he retired into a cave which was hidden in the depths of a large forest outside the town of Toulouse, to implore with still greater earnestness the help of the Mother of God. Here he spent some time in prayer, joined to severe bodily penances, that it might please God to spare the people, and turn His anger on himself. While he was thus praying, the Queen of Heaven, accompanied by three noble virgins, appeared to him and said: "Dominic, my dear son, as you have by the inspiration of Jesus, and through my help valiantly fought against the enemies of the Faith, I have heard your prayers and am now come to your assistance. If you wish your preaching to be successful, preach my Rosary and you will find the blessing of God upon your words." Animated with fresh courage, St. Dominic returned to Toulouse. Immediately all the bells in the tower began ringing of themselves, and the people all left their houses at the unusual sound, and flocked to the church to see what had happened. They found St. Dominic in the pulpit, with fire in his eye and his brow shining with heavenly light preaching the Rosary of Mary, developing its mysteries and exhorting all Christians often to send up to heaven this prayer which fills the devils with fear, and the angels with joy, touches the heart of the august Mother of God and obtains pardon and salvation for men.

The people were moved, but they still hesitated, the battle was not yet won. A still more powerful voice was needed; and behold God Himself spoke next by the voice of the tempest. A violent hail-storm broke over the city, the winds roared with fury, vivid flashes of lightning followed each other in quick succession, and the thunder shook the earth with its continuous roar. It seemed as if the last day had come, and that the earth was about to be destroyed. Then Dominic cried out: "These are the signs of divine anger; my brethren, submit yourselves to God. Tremble before Him if you wish to be saved! Turn yourselves to Jesus and to the Mother of Jesus. The Virgin Mother of our Saviour is also the Mother of mercy, take her for your advocate, the Son will refuse nothing to His Mother. Love the Rosary, the prayer of Jesus and of Mary, and abjure your heresy. I promise you in the name of the Blessed Virgin, that if you embrace the devotion of the Rosary, the storm will abate and the sky become clear. Do not hesitate, for I see before me a hundred and fifty angels armed for vengeance, and sent by Christ to punish you for your sins." At the same time the voice of the evil spirits was heard, crying out: "Woe, woe to us! by the power of the Rosary we shall be bound as by chains of fire in the very depths of hell."

Now there was in the church an image of the Blessed Virgin, which was seen three times to stretch out its arm towards heaven, and then to point in a threatening manner to the earth, and St. Dominic explained this miracle to mean that there were terrible punishments and misfortunes

in store for the people, if they did not leave their heresy and seek a refuge in the Holy Rosary.

Then at last they were conquered and fell with their faces on the earth, sobbing, striking their breasts, and praying for mercy. St. Dominic turning to the statue of the Mother of God, prayed the powerful Queen of heaven and earth to hear the supplications of the people, as they repented of their sins and promised to abjure their heresy. At the Saint's prayer the statue was seen to draw back its arm which had been raised in anger, the winds abated, and the thunder rolled away into the distance.

The next day the inhabitants of Toulouse came to the church clothed in garments of penance, bearing torches in their hands to make reparation to the Mother of God. St. Dominic reminded them of the great events which had taken place the day before, and preached them a beautiful sermon on the Rosary. They all determined to practise this devotion, and enrolled themselves in the Confraternity, receiving rosaries from the hand of the Saint.

THE DEVOTION OF THE FIFTEEN SATURDAYS.

(Continued from page 83.)

7th Saturday, August 7th. The Scourging at the Pillar. Mortification of the Senses.

Before Communion. Consider the patience with which Jesus bore the cruel scourging. Think also of His patience in the Holy Sacrament of His love, in which for centuries He has been insulted

and neglected by careless Catholics. Resolve to make some amends for all these outrages by mortifying your senses, and by receiving Him with great reverence and humility.

After Communion. O most gentle Lamb of God, who wert delivered defenceless to Thine enemies, I thank Thee for coming into my heart. I desire by my love and adoration, and by the acts of penance I will perform this day, to make reparation to Thee for all the cruel blows Thou didst receive at Thy scourging, and for all the insults Thou continually receivest in the Blessed Sacrament of the altar.

Prayer. O blessed Virgin, Queen of the Holy Rosary, by that sword of sorrow which pierced thy heart during the scourging of thy Son, obtain for me, I beseech thee, the spirit of mortification and the grace.....[here name any special intention, see page 80.]

Practice. Bear without complaining all the troubles of mind and body which may come upon you this day, and add some little act of penance as a proof of your love.

8th Saturday, August 14th. The Crowning with Thorns. Fortitude against the judgments of men.

Before Communion. Picture to yourself Jesus crowned with thorns, clothed in a purple robe of scorn, and holding a reed in His hand, and listen to Pilate's words, *Ecce Homo*—Behold the Man. In a few minutes the priest will present to you the King of heaven and earth hidden under the Sacramental veils, and saying, *Ecce Agnus Dei*—Behold the Lamb of God.

After Communion. O divine Saviour, Thy crown of thorns teaches me that the kingdom of heaven is to be obtained through suffering and humiliation. O Jesus, after Thy example and that of Thy saints, I will courageously wear Thy crown of shame and suffering in this world, that I may one day share in Thy crown of glory in heaven.

Prayer. O blessed Virgin, &c.

Practice. Bear patiently shame and humiliation. Never let the fear of what people will say of you make you neglect any duty.

9th Saturday, August 21. *The Carrying of the Cross. Patience under afflictions.*

Before Communion. Jesus bearing His cross, bends under its weight. O Jesus, I will weep for my sins which have made Thy cross so heavy. When Thou dost present Thy cross to me, I will accept it willingly, and if it be Thy will I will die upon it for Thy sake.

After Communion. O Jesus, who didst toil up the steep rocky path of Calvary, I thank Thee for coming into my heart, which is also rough and stony, and utterly unworthy to receive Thee. Do Thou change it by Thy grace, and make it fertile in good works.

Prayer. O blessed Virgin, &c.

Practice. Bear patiently all trials, persecutions, and spiritual dryness.

10th Saturday, August 28th. The Crucifixion. Self-sacrifice.

Before Communion. Think of Jesus dying on the cross for the love of us, and thank Him from the bottom of your heart for His great love. Ask

Him to make you also ready to sacrifice anything, even life itself if necessary, for the love of Him and of your neighbour.

After Communion. O my dying Jesus, let me kneel at the foot of Thy cross with St. Mary Magdalene, and there weep for my sins till I have obtained forgiveness. Since Thou hast died for the love of me, grant me grace to live and die for the love of Thee and my neighbour.

Prayer. O blessed Virgin, &c.

Practice. After our Lord's example, generously forgive all who have injured you, and seek some opportunity of giving up some pleasure for their advantage.

A TRUE STORY.

A year or two ago, a poor respectable Irish-woman, living in ———, presented herself at the Dominican convent, bringing with her a pound of wax candles by way of thank offering, as she said, to the Blessed Virgin. The religious to whom she addressed herself, begged to know what particular grace she had received which had moved her to make this offering. In reply she narrated the following story, which we shall give in her own words, only adding that they were faithfully written down at the time by the person to whom they were uttered, and that the character of the speaker in every way entitles her to credit. Homely as is the tale, it may perhaps bring home to our readers the fact that the power of the Blessed Virgin is as sensibly manifested in our own day as ever, and that we need not have exclusive recourse to the records of the past for

instances of her compassionate favour to her faithful client.

Mrs. P——'s story as nearly as possible in her own words.

"Dear Sister, I must tell you, last week we were so short, as Pat was out of work, that I was obliged to raise money on his trousers and vest. At the end of the week I had enough to redeem them, so I sent Mary Ann for them. It was Saturday, and just as she turned the corner of the street, with the bundle in her hand, there was a drove of Irish cattle close upon her. She ran off so frightened home that she lost the bundle. Coming into the room where I was, she exclaimed, 'Oh, mother, mother!' and sank on the chair pale as ashes. I was so terrified, I raised my hands and eyes, and said, 'Mother of God, what has happened to my child!' After a minute or two, the child said, 'I have lost the bundle, mother.' I called out and told her father; he went out of the house in search of it, and came back without it. I was not angry with the child. She was suffering enough from the two frights she had had. I ran upstairs and threw myself on my knees before an image of the Blessed Virgin, and, raising my hands and eyes to her, I said, 'Blessed Mother of God, look at me, a miserable sinner! There's Pat without his trousers and vest—take compassion on him and on me! Oh, Blessed Mother of God, you can help me—you can help me!' Then, dear Sister, I went down stairs and got the tea ready, and Pat wanted to go to confession in the evening. My heart was too full, and I cried till I could cry no longer. I went again to

the Blessed Virgin, and I repeated the same prayer to her, for I do not know how to speak properly to the Queen of Heaven, but, Sister, she knows my heart. I wrung my hands, and I said to her, 'Blessed Mother, I will make you a little tribute of gratitude if you will have compassion on him and on me. Blessed Mother, he was going to confession, please God, to communion in the morning, and, may be, he'll not go now! What shall I do! But, he's a good man, may be, he'll go in the old ones. Oh, Mother! My only Mother! I'll leave all to you now!' So saying, I felt calm, and then went to work. I locked the door of the room, Sister, where the Blessed Virgin was, as I lit a bit of blessed candle there. Pat went out to his guild and to his confession. Three hours after I went up again to the altar of our Blessed Lady, and to my great surprise and astonishment, what did I see! Yes, what!-but the *bundle* on the *chair* by the side of the altar of the Blessed Virgin! Now, dear Sister, I have stated nothing but the plain truth, and, if it was necessary, I could swear to it; and even more, for not one creature had been up stairs, much less in the room. So, thanks to God and His Blessed Mother, we have our things, and he went to his duty, and here is the offering of gratitude and thanksgiving." So saying, she presented her pound of wax candles, and regretted it was not in her power to give more.

MARTYRDOMS IN JAPAN.

A most beautiful little book, with a preface by the Archbishop of Westminster, has just come out,

entitled, "Sketch of the Lives of Dominican Missionaries in Japan," by Father Bertrand Wilberforce. [Philp, London.] The following extracts will be sufficient to awaken the interest of all Tertiaries and Rosarians in a work which records the wonderful deeds done in that distant land, by those who in very truth are their brethren and sisters, inspired by the same faith and love which animates the faithful servants of Jesus and Mary in our own land.

"The wonderful effects of the devotion of the Holy Rosary in Japan has been already mentioned. During the persecution it became one of the strongest defences of the faith, and as its mysteries taught Christians the great truths of religion, so also the graces obtained by its recital fortified them against the attacks of the persecutor. The Rosary was the solace and support of those lingering for years in prison; it hung round the neck of the martyr burning at the stake, it was clasped in the dying grasp of those who were tortured or beheaded. Often, indeed, the persecutors deprived the poor Christians of their beads, but the mysteries and prayers of the Rosary were beyond their reach. It is due to these heroic members of the Dominican Confraternity, to enter into some detail about a few of their number, which, for lack of space, must serve as specimens of the rest. Father Francis Carrero published a work called 'The Triumph of the Rosary in Japan,' which is full of examples of the heroic virtues displayed by the members. In proportion to the persecution, God increased the devotion to the Rosary and the graces bestowed by its means. Its wide diffusion

through the empire has been already mentioned. It was everywhere known and loved, and in whole districts nearly every Christian was a member. Of the two hundred and five martyrs beatified by Pius IX., Father Boero mentions more than sixty as members of the Rosary, besides all the Tertiaries and fathers of the order, who were of course inscribed in the ranks of the Confraternity."

The writer then goes on to give an account of the arrest and martyrdom of Andrew Jocnon, a native Christian of noble family, who, together with three companions, all, like himself, members of the Rosary Confraternity, suffered a cruel death rather than deny their Lord and Master. "On the day of execution, the stakes were planted near Nagazaki, on a hill surrounded on three sides by the sea. This hill had already been sanctified by the crosses of the twenty-six protomartyrs of Japan. The slope of this hill was covered by an immense multitude which crowded near the piles of faggots, and stretched in dense masses down the hill side. Boats were scattered over the sea, and every point commanding a view of the terrible scene was crowded by anxious spectators; nor were these only prompted by idle curiosity or hatred of the faith, for many among those twenty thousand spectators envied the lot of the five victims who were slowly mounting the hill, which to them was indeed a Calvary. Many were saying their Rosary, that the grace of constancy might be given to the martyrs. They themselves were rapt in earnest prayer as they walked to the place of torment, and they replied from time to time to the Christians who asked their intercession, bid-

ding them a tender farewell, and exhorting them to stand firm to the last. When arrived at the stakes, they saluted them with words of joy, as the instruments of their glory, and, turning to each other, they bid adieu until their meeting in Paradise. So loosely were they bound to the stakes that they might easily have liberated themselves; but such was the strength of God's grace in their hearts, that they were not seen to move, or even to writhe in agony, or to change countenance when the flames danced and played around them, and, leaping up, licked them with their long liquid tongues. They gazed steadfastly up to heaven. When the faggots had been kindled the youths and maidens of the Confraternity of our Lady, who filled some boats on the sea, began to chaunt Psalms in delightful harmony, a foretaste, to the martyrs, of the angelic songs. At the same moment a murmur ran through that immense throng; the Christians were invoking the holy names of Jesus and Mary. All wept with compassion mingled with joy, and exhorted one another to be strong in the faith. Some even grew so excited, that they were unable to restrain themselves, and would have rushed into the flames to share the martyrs sufferings, had they not been reminded that to do so would be tempting Providence. Amidst such scenes as these the martyrs went to their Lord: the flames sank and expired, and the charred bones, which alone remained, were broken into fragments and thrown into the sea. The faithful, however, managed to collect some portion of the holy relics without being able to distinguish to which of the five they belonged.

This martyrdom took place on the 18th November, 1619."

This is, of course, only one amongst many equally wonderful instances of firmness and constancy. In fact, the book is full of them, and it is impossible to read without the deepest interest the account of the numbers, many of them weak women and children, who in our days have passed through bitter torments to their eternal reward.

ST. HYACINTH.—*August* 16.

The vapour from the dew-drops on the grass: how powerless it is as it quivers up, and yields before everything in its way. It is swept along and scattered by the lightest breath, and vanishes in the beams of the rising sun. Truly it is the type of all that is weak and flitting in earthly things. And yet what might lies hidden with that frailty. The same vapour nourishes the life of the world. It rends asunder the massive rock. In skilful hands, it becomes the great motive power of man, and carries him with tenfold speed through all his manifold and wearisome toils.

And so it is with the prayer of the most Holy Rosary. How weak and worthless does it seem to those who have not proved somewhat of the boundless powers of that incense of the Christian heart. It acts in the spiritual world even as the vapour does in the world of matter. It feeds the life of the soul. It breaks asunder the most hardened guilt in man. In the hand of the skilful Rosarian, it becomes the great motive power, which speeds

him wondrously through his supernatural labours, till he reaches where all is everlasting rest.

The life of St. Hyacinth shows forth the matchless power of the Holy Rosary. The dew of heaven fell on his young heart, and he forsook the enchantments of the world and the honours of his noble house, to lead a life of purity and lowliness. In the year 1220, whilst he was still a canon of Cracow, he visited the Threshold of the Apostles. There he learned the childlike prayer of the Holy Rosary, fresh from the heart and lips of St. Dominic, in whose rising order he enrolled himself. Then the strength of the Holy Ghost was upon him, and he became the *light of Poland, the Apostle of the north, and the wonder-worker of his time.*

St. Hyacinth preached with vast success in his native country, Poland, and planted his order throughout the land. He went into the savage countries of the north, and spread the glad tidings of salvation in Prussia, Pomerania, and other countries bordering on the Baltic Sea, in Denmark, Sweden, Gothland, and Norway, and in Lesser or Red Russia. Thence he passed to the shores of the Black Sea, and so into the islands of the Greek Archipelago. Then into the Great, or Black Russia.

In 1231, he retraced his way into Poland. After two years, he took the round of the same countries again, and went on over the Steppes of Tartary, and through Thibet into Cathai, or the northern parts of China-Proper, and so back into Poland. A short rest, and then he preached again in Red Russia, where he spent his closing years.

Countless were the souls he fed with the food of everlasting life. Countless were the hardened schismatics, heretics and infidels, whom he brought into the Church, from all ranks of princes and people, bond and free, rich and poor. And countless too were the holy souls whom he led into the path of perfection in the numerous convents he founded in every country where he preached. Wonderful were the miracles that confirmed his missions for more than thirty years.

After travelling more than 12,000 miles, St. Hyacinth returned to Cracow, for broken with age and toils, he was forewarned that his death was nigh. In 1257, when he was in his seventy-second year, he went to repose in everlasting peace. Rich were the merits he carried to the throne of God: his hands were filled with the priceless jewels of his Rosaries. He died on the feast of the Assumption, and went to finish his last Rosary in heaven, at the feet of Mary, in the crowning of her, who had been all along his singular patroness and support.

At this moment especially his festival and his example should stimulate Rosarians in every land to pray for the Church in his native Poland. Uniformly and consistently cruel and detestable as has been the Russian tyranny in that noble and suffering nation—the nation in mourning, as it has been termed by Montalembert—there is no part of it so detestable as the systematic persecution of the Catholic Church, with which the Poles of our day, like the Irish in the days when persecution raged among them, have identified themselves. The persecution of the Church is the

persecution of Poland; the persecution of Poland is the persecution of the Church. In one aspect this fact is cheering, for who can doubt that the Muscovite tyrants by thus fixing and stamping their cause as that of the enemies of God, have given us the fullest assurance that it must sooner or later be overthrown? For it is written that "He must reign until He hath put all enemies under His feet." When and how God will deliver His people and avenge His enemies we know not. It may be that He allows the heat of the present tyranny that it may draw up from the whole Church a cloud of prayers and intercessions more abundant than any before, more redounding to His own glory, and more prevailing for the deliverance of His Church.

Space would fail us here to speak of one in a thousand of the outrages under which the Catholics of Poland have long suffered and are still suffering. Poland, which was until the end of last century an independent Catholic nation, with a history made glorious by many great and noble deeds, was finally partitioned, by the three great powers which surrounded it, in 1793. It can hardly be doubted that the other powers of Europe would have interfered to prevent this great crime, but the attention of all was for the moment occupied by the terrible events going on in France, where the Revolution was then raging, the King of France being brought to the scaffold in the January of that very year. The Emperor Napoleon, whom the events of the Revolution at last raised to absolute power, promised much but did nothing for the liberty of Poland. And ever

since Russia has been committing one outrage after another, ever goading by fresh cruelties a brave people to desperate attempts at resistance, and when they have been put down, revenging them by fresh cruelties both upon the Polish people at large, and especially upon the Catholic Church. All our readers may remember the cruelties of which the holy nuns of Minsk were the victims, only because they refused to join the Russian schism. Their abbess, Mother Macrina, who escaped after long sufferings, died not long ago at Rome. Within the last few weeks we have read of one and another of the Polish Bishops hurried away with every circumstance of aggravated cruelty into exile in Siberia, only for their fidelity to the Catholic Church. This very week the *Tablet* announces the deportation of the last of them, Monsignore Lubienski, who died of the hardships he suffered on his forced journey. It adds that, in the one district called the kingdom of Poland (because it was the last incorporated with Russia) and without mentioning other provinces, such as Lithuania, Volhynia, Podolia, and the Ukraine, in which the persecution has been even more severe, "five bishops, three prelates, and 218 priests have been carried off to Siberia, in the interior of the empire. Two hundred ecclesiastics have been imprisoned, and forty-four priests have been obliged to seek safety in flight. All communication on the part of the bishops with Rome was stopped long before they were sent into exile." The last account is that "not content with persecuting the living, the emperor and his agents are disturbing the repose of the

dead." In dealing with living confessors he imitates the Arian Emperors; towards dead saints he acts the part of Henry VIII., of whom a poet writes:

"We mourn not for our abbey-lands, e'en pass they as they may,
But we mourn because the tyrant found a richer spoil than they;
He cast away, as a thing defiled, the remembrance of the just,
And the relics of our martyrs he scattered to the dust."

This it is which is now going on in Poland. We may well believe that St. Hyacinth is praying still for his native land, from which he went out to bear the glad tidings of the Gospel to that of its now oppressors, who were then heathens. Let there be no Rosarian whose prayers do not join with his in saying before the throne of God, "Lord, how long?"

INDULGENCES FOR TERTIARIES IN AUGUST.

August 4. St. Dominic, founder of the Order of Friar Preachers, Plenary Indulgence for going to Communion and praying for the Pope's intentions. For celebrating or causing to be celebrated mass in a church of the order, Plenary Indulgence for each mass once a day. For all the faithful, if after Communion they visit a church of the order on the feast from the first vespers on the eve and pray for peace, a Plenary Indulgence. For visiting their church after Communion and praying for peace, a Plenary Indulgence.

August 5. Our Lady of Nives. 1. For visiting their church after Communion and praying for peace, Plenary Indulgence. 2. For visiting their church, 70 years and 70 quarantines. For the

same and saying as alms 5 Paters and 5 Aves for the exaltation of the Church, 100 years and 100 quarantines. For Confession and Communion in the habit, 7 years and 7 quarantines.

August 6. Transfiguration of our Lord. Besides the Plenary Indulgence to be gained by all the faithful, 7 years and 7 quarantines for confession and communion wearing the habit of the order. For visiting their church, wearing the habit, and saying as alms 5 Paters and Aves for the Church, 5 years and 5 quarantines. For devoutly visiting their church on the feast and during the octave, each time 70 years and 70 quarantines.

August 15. Assumption of our Lady. 1. Plenary Indulgence for devoutly visiting their church after Communion. 2. Another Plenary Indulgence for visiting their church after Confession, or resolved to confess when the Church orders. 3. A Plenary Indulgence *each time* the church is visited after Communion after first vespers of the feast, praying for peace. 4. Another for receiving Communion and praying for peace. 5. The same for Communion in any church. 6. For visiting their church on the feast or during the octave, and saying 5 Paters and 5 Aves for the exaltation of the church, 1000 years and as many quarantines. 7. For visiting their church in the habit, and praying for peace, as many years and quarantines.

August 16, St. Hyacinth; and 30th, St. Rose of Lima. For all the faithful who after Communion visit a church of the order on the feast from first vespers, and pray for peace, Plenary

Indulgence. Communion on any of the following days, Plenary Indulgence. August 2. B. Jane d'Aza, mother of St. Dominic. 3rd. B. Albert of Bergamo, O.S.D. 8th. B. Augustine of Lucera, O.S.D. 9th. B. John of Salerno, O.S.D. 23rd. B. James of Mevania, O.S.D.

August 24. St. Bartholomew, Apostle. For devoutly visiting their church and saying as an alms 5 Paters and 5 Aves for the exaltation of the Church, 1000 years and as many quarantines. For the same, 100 years and 100 quarantines. For devoutly visiting their church, 60 years and 60 quarantines.

Members of the third order of St. Dominic, partake not only in the indulgences of religious orders and their confraternities, but also in all their privileges, as several Popes have stated. Thus, 1st. when a Tertiary is prevented from visiting a church of the order, he gains all the same indulgences by visiting the parish church or some other public chapel. 2ndly. If he is confined to the house by sickness, or other legitimate cause, he may gain the indulgences attached to visiting the church by fulfilling at home the other conditions mentioned, such as Communion, and five Paters, Aves, and Glorias, or other conditions more suitable to his state may be substituted by his confessor. 3rdly. In case of sickness, the office, or any other long prayers, may be dispensed with, and if he is able, he may say five mysteries of the Rosary instead, or even a few Aves, or a psalm or hymn. He will then gain all the Plenary Indulgences of the seven Penitential Psalms and other prayers.

ANSWERS TO CORRESPONDENTS.

J. L.—Dryden became a Catholic, and described the Catholic Church under the type of the hind, the Protestant Church as the panther.

> "A milk-white hind, immortal and unchanged,
> Fed on the lawns, and in the forest ranged;
> Without unspotted, innocent within,
> She feared no danger, for she knew no sin."

His words now seem verifying:

> "And wishing to her guest
> The peace of heaven, betook herself to rest,
> Ten thousand angels on her slumbers wait
> With glorious visions of her future state."

We do not remember any allusion to the Rosary or to the Dominican Order in his poems: he is supposed to allude to the English Benedictines in the lines,

> "That pious Joseph in the Church behold,
> To feed your famine and refuse your gold;
> The Joseph you envied, the Joseph whom you sold."

Three of the poet's sons became Catholic; the eldest became a Dominican, and succeeded to the baronetcy, but the penal laws excluded him from possession of the property. Full details regarding him and other members of his family will be found in the eleventh chapter of the very interesting life of Cardinal Howard written by Father Raymund Palmer (Richardson and Son).

S. H., Belfast.—(1) The perpetual recitation of the Holy Rosary is first recorded as instituted to carry out the intentions of Pope St. Pius V., but as an association called sometimes the "Perpetual Rosary," sometimes the "Guard of Honour of our Lady of the Rosary," it was organised afterwards by the Dominicans under Gregory XIII. and Urban VIII. (2) A privileged altar is one to which the Pope has attached a plenary indulgence applicable only to the souls of the departed, and which is applied by offering the Holy Sacrifice for the person for whose benefit the indulgence is intended. (3) Ecumenical means Universal. (4) A bishop's council is called a "Chapter," and every member of the chapter is called a "canon." (5) A "Doctor of the Church," means a writer on theological subjects of extraordinary authority; but the common title of Doctor of Divinity is obtained by any one who passes an examination in certain religious subjects for that object. (6) "Confessor" is a title given to every saint who is not either apostle, martyr, virgin, widow, or doctor. It signifies having confessed the name of Christ by heroic holiness of life, as another may have confessed Christ by martyrdom, another by virginity. (7) Deacon is the degree of sacred orders nearest to the priesthood: a deacon can perform some of the priestly offices.

Zelator, Glasgow.—O.S.B. means Order of St. Benedict; O.S.F. Order of St. Francis; S.J. Society of Jesus, i.e., a Jesuit; O. Ch. signifies the Congregation of the Fathers of Charity, founded by Rosmini; O.M.I. signifies Conceptionist, or Oblate of Mary Immaculate; O.S.D. signifies Order of St. Dominic, and O.P. signifies Order of Preachers;—a Dominican nun would bear initials O.S.D., a Dominican Father would bear initials O.S.D. or O.P. indifferently; in Ireland O.P. is always used; Friar Preacher also designates a Dominican Father; it is quite incorrect to give the name of Friar Preacher to a Franciscan or a Carmelite.

Bridget.—"Mary of the Irish" did *not* mean our Blessed Lady, but St. Bridgid: thus St. Columba or St. Ultan speaks of St. Bridgid as the "flowering tree." She was the "veiled virgin who drives over the Curragh, is a shield against sharp weapons: none was equal to her except Mary." Her life is well given in "The Patrons of Erin."

N. of Cork.—We do not know; but in Galway there are numerous vestiges of Spanish origin, pictures, rosaries, portals, costume, countenance—much to remind of the intermixture of the Celtic and Spanish race, reminding us of Kenelm Digby's picturesque description in "Little Low Bushes" of Sauston Hall.

"Some Spanish beauties were still painted there
In uncouth garments which would make you stare.
For, briefly, Spanish was the type and mould
Of all I saw within that mansion old,
Which faced the church, as Spanish houses stood,
Whereby their owner's faith was understood.
A garden to the south was moated round;
'Twas there that, pacing to and fro, was found
The noble owner, clad in flowing white,
Who there did meditate by day and night.
Bred with Dominicans in foreign parts,
A certain air monastic he imparts
To walks and terraces when he would range,
A spectacle I own most solemn, strange
To one so young, who there did oft imbibe
The lessons grave which I shall soon describe;
For, courteously received there from the first,
Reserve grew less and kindly friendship burst
To bind that Cambridge student to his heart,
To whom he oft at times would tales impart
Long cherish'd in his memory so deep,
Of former times, and men who then did sleep.

H. L.—(1) You can most beneficially take an hour of the Perpetual Rosary for your friend, saying it in his name; very likely he may be converted by your so doing. He cannot gain the indulgences or other privileges: you obtain these. (2) You can greatly help to propagate the Holy Rosary by showing to persons the indulgences in the "Complete Rosary Book" and the explanation

there, or very briefly in the "Little Crown," and offering to send their names to be registered.

C. S.—A person can be received into the Confraternity of the Rosary, the Angelic Warfare, the Blessed Sacrament Confraternity, the Confraternity of Jesus, by simply sending the name to be registered; but to become a Tertiary, you must receive the scapular or belt of the Third Order from the hand of a Dominican Father, or from a Priest anthorised by the Dominican Provincial or General.

Correspondents should send their questions at the very beginning of the month if they desire a full reply in the next number.

INTENTIONS FOR PRAYER.

"Pray for one another, that you may be saved."

The prayers of Rosarians are earnestly asked for all the Associates of the Perpetual Rosary, for all their intentions recommended in the Bede Roll, and amongst these specially for the

Conversion of 130 Protestant and Presbyterian families.

Conversion of two apostates.

An Associate for his children who are going to receive the Sacrament of Confirmation.

The Conversion of two drunkards.

A wife, the conversion of her husband and three children, and for the perseverance of one (a Catholic) about to return from abroad.

For the conversion of two relations.

Conversion of ten persons.

A Priest recommends several special intentions of his own.

A mother recommends her son, who is dangerously ill.

An associate specially recommends her sister, who has just died. Also a conversion and three vocations.

An associate recommends her mother, who is seriously ill, and two conversions; also a special spiritual intention.

A Priest who is suffering in health and spirits asks prayers that he may recover his health, and be enabled to work with fervour in the vineyard of the Lord for many a year to come. He promises to give a special intention for the Association at Holy Mass during fifteen Saturdays, which he has already begun, and also to say the Rosary daily for the same intention.

A father asks prayers for his son, who is afflicted, and for his family, who neglect their duties.

A girl who is subject to epileptic fits asks for prayers.

An associate specially recommends the conversion of two influential Protestants to the prayers of the associates.

From the 2nd to the 9th of August prayers are asked for all parishes in which the Redemptorist Fathers have given Missions in these countries, and for the Fathers.

A young Catholic who contemplates becoming a Protestant.

From the 4th to the 11th of August prayers are asked for the Religious and Tertiaries of the Order of St. Dominic, and all their works and intentions.

Conversion of sixty-eight Protestant families.

Conversion of four Jewish families.

Conversion of a Mahomedan now residing in England.

Conversion of 117 Protestants.

Conversion of fifty-nine bad Catholics.

Conversion of seventy-three careless Catholics.

Conversion of five Protestant clergymen.

Conversion of two Protestant bishops.

Conversion of 5 Catholics continually relapsing into drunkenness.

Conversion of three persons kept out of the Catholic Church through worldly motives.

Five priests ask prayers for their intentions.

Seven priests ask prayers for their parishes.

A Superior asks prayers for the college students, and for their perseverance in good life after leaving college.

Prayers are asked for a person approaching his ordination.

A Bishop asks prayers for his diocese.

Eighteen Irishmen and three Americans have recommended a certain matter to the prayers of the associates, seeking the blessing and guidance of God. Their petition was placed in the Bede Roll last month, but too late to acknowledge its receipt in the July No. of *Rosary Magazine.*

A mother recommends her two sons in a dangerous state.

Fifteen persons in a novena recommend their intentions.

Three Rev. Mothers recommend their convents.

Two young men ask prayers that they may persevere in approaching Holy Communion every month whilst abroad.

A wife asks prayers for the conversion of her husband.

Prayers are asked for all the intentions sent to Bede Roll in sealed envelopes (which of course are never opened, but are prayed for throughout the year, and destroyed unopened at its close.)

Our workhouse children, and success of means proposed for saving them.

The prayers of the associates are also asked for all the intentions of the Confraternity of the Precious Blood, and of the Immaculate Heart of Mary.

The General Council.

The Greek Schismatic sects.

The Anglican and other Protestant sects.

A mother wishes to unite her intention with the Glorias of all the Rosaries said by associates in thanksgiving for the unlooked for conversion of her son, who had been a Protestant, and leading a bad life, and who is now her joy.

Fifteen persons return thanks for graces received.

An associate returns thanks for the conversion of two of her relations from Protestantism. One was very remarkable.

Obituary of Rosarians and Tertiaries.

O God, the Lord of mercies, give to the souls of Thy servants, the brothers and sisters of our holy Confraternity, whose death we commemorate, a place of refreshment, the blessedness of rest, and the brightness of light.

R. I. P.

James Brenna.
Luke Pollock.
Mary McLoughlen.
John O'Hara.
Father William Rowe, S.J.
Elizabeth Anne Blenkinsop.
Catherine Casserly.
Mary Donohoe.
John E. Lappom
Anne Carney.
Michael M'Loughlin.
Jane Anne M'Guity.
Mary Doherty.
Anne Smith.
Patrick O'Connor.
Jane Lowry.
Jane Ellen Dobson.
Robert Dobson.
James Dolan.
Rose Lynch.
Bridget Reilly.
James Slattery.
Margaret Murphy.
Kate McAnally.

NOTE.—The name of any departed Rosarian or Tertiary will be admitted to this list, if accompanied by the name of the person recommending it, not, of course, for publication, but as an authentification. Intentions sent by any Rosarians who are also Associates of our Lady's Guard of Honour, will be inserted in the list of Intentions for Prayer. These intentions, and names for Obituary, must be sent before the 16th of the month.

NOTICE.

Orders for "Rosary Magazine" and payments for the same, to be arranged with Messrs. Richardson and Son, Derby. *Private* communications on other matters concerning the Magazine, can be addressed to the Editors, care of Messrs. Richardson and Son, Derby; or to Father Rodolph Suffield, O.S.D., Director of the Perpetual Rosary, the Hermitage, H. Bosworth, Leicestershire.

N.B.—Names or petitions for the Perpetual Rosary Association, or the Confraternity of the Holy Rosary, when not requiring any *private* reply, to be addressed to the Brother Secretary of the Perpetual Rosary, Dominican Priory, Woodchester, Stroud, Gloucestershire.

THE ROSARY MAGAZINE.

No. 5. SEPTEMBER, 1869. 2*d.*

CONTENTS.

	PAGE.
English and Scotch Calendar for Month ...	130
Irish do.	131
Indulgences to be gained by members of the Confraternity of the holy Rosary during the Month	132
Blessed Catherine of Raconigi	134
Legend of a Little Novice of the Order of St. Dominic	136
The Devotion of the Fifteen Saturdays ...	140
Blessed Imelda Lambertini	142
The Chapel of the Rosary at Panama ...	145
The Reward of one Hail Mary	146
Prayer for the Agonizing	148
Indulgences to be gained by Tertiaries ...	148
St. Ignatius Loyola	150
L'Heure de Nuit	153
Answers to Correspondents	155
Intentions for Prayers	156
Obituary of Rosarians and Tertiaries ...	159

LONDON:
THOMAS RICHARDSON AND SON;
DUBLIN, AND DERBY.
May be had of all Booksellers and News Agents.
Price 2d. each—or a packet containing one dozen copies free by Post for 2s.
(The Copyright reserved.)

ENGLISH AND SCOTCH CALENDAR

For the month of September.

1 Wed.—St. Raymond Nonnatus, c. d. (*Scot. Cal.* St. Lewis, king, c. sd.—*Dom. Cal.* St. Philomena, v. m. d.)
2 Thur.—St. Stephen, king, c. sd.
3 Fri.—Feria, abst. (*Scot. Cal.* St. Joachim, c. gr. d.—*Dom. Cal.* St. Aidan, bp. c. d.)
4 Sat.—Of the B. Virgin, sd. (*Scot. Cal.* St. Rose of Viterbo, v. d. *Dom. Cal.* Octave of St. Augustine, solemn.)
5 Sun.—Sixteenth after Pentecost. (*Dom. Cal.* B. Catherine of Raconigi, v. O.S.D., d.)
6 Mon.— St. Laurence Justinian, bp. c. sd. (*Scot. Cal.* St. John, P. m. d.—*Dom. Cal.* Conversion of St. Augustine, d. Anniv. Pl. Indul.)
7 Tues.—Feria. (*Scot. Cal.* St. Mary Magdalen of Pazzi, v. d.—*Dom. Cal.* St. Rose of Viterbo, v. d.)
8 Wed.—Feast of Devotion. Nativity of the B. V. Mary, d. ii. cl. with Octave. Pl. Indul.
9 Thur.—Of the Octave, sd. (*Scot. Cal.* St. Sergius, P. c. d.—*Dom. Cal.* St. John Nepomucene, m. d.)
10 Fri.—St. Nicholas, c. d. (*Scot. Cal.* St. Hilarius, P. c. d.)
11 Sat.— Of the Octave, sd. (*Scot. Cal.* St. Nicholas of Tolentinum, c. d.—*Dom. Cal.* St. Peter Celestine, P. c. d.)
12 Sun.—Seventeenth after Pentecost. Feast of the Holy Name of Mary, gr. d. Pl. Ind.
13 Mon.—Of the Octave. (*Scot. Cal.* St. Francis Caracciolo, c. d. —*Dom. Cal.* B. Columba of Rieti, v. O.S.D., d.)
14 Tues.—Exaltation of the Cross, gr. d. Plenary Indulgence for Rosarians.
15 Wed.—Ember Day. Fast. Octave of the Nativity B.V.M., d. —(*Dom. Cal.* Comm. of St. Dominic, gr. d. Plen. Indul. for Rosarians.)
16 Thur.—St. Cornelius, &c. mm. sd. (*Dom. Cal.* B. Imelda, v. O.S.D., d.)
17 Fri.—Ember Day. Fast. Stigmata of St. Francis, d.
18 Sat.—Ember Day. Fast. St. Joseph of Cupertino, d. (*Dom. Cal.* SS. Cornelius, &c. mm. d.)
19 Sun.—Eighteenth after Pentecost. Seven Dolours, B.V.M., gr. d. Plen. Indul. (*Dom. Cal.* St. Januarius, &c. mm. d.)
20 Mon.—Vigil. St Eustace, &c. mm. d. (*Scot. Cal.* St. Agapitus, P. c. d.—(*Dom. Cal.* B. Francis of Possadas, c. O.S.D., d.)
21 Tues.—Feast of Devotion. St. Matthew, Ap. d. ii. cl.
22 Wed.—St. Thomas of Villanova, bp. c. d. (*Dom. Cal.* St. Servatius, bp. c. gr. d.)
23 Thur.—St. Linus, P. m., sd. (*Dom. Cal.* St. Thecla, v. m., d.)
24 Fri.—Our Lady of Mercy, gr. d. Pl. Ind. (*Dom. Cal.* B. Dalmatius Monerius, c. O.S.D., d.)
25 Sat.—SS. Januarius, &c. mm., d. (*Scot. Cal.* SS. Eustachius, &c. mm. d.—*Dom. Cal.* St. Thomas of Villanova, bp. c. d.)

' INDULGENCE BEGINS.

26 Sun.—Nineteenth after Pentecost. (*Scot. Cal.* St. Eusebius, P. c. d.—*Dom. Cal.* Our Lady of Mercy, gr. d.)
27 Mon —SS. Cosmas and Damian, mm. sd. (*Dom. Cal.* B. M. Bartholom. de Bagnes, v. O.S.D. d.)
28 Tues.—St. Wenceslaus, m. sd. (*Dom. Cal.* St. Joseph of Cupertino.)
29 Wed.—Feast of Devotion. St. Michael Archangel, d. ii. cl.
30 Thurs.—St. Jerome, c. Doct. d.

IRISH CALENDAR *for the month of September.*

1 Wed.—St. Rose of Lima, v., d. (*Dom. Cal.* St. Philomena, v. m. d.)
2 Thur.—St. Stephen, king, c., sd.
3 Fri — St. Macanisius, bp. c. d. (*Dom. Cal.* St. Peter Celestine, P. c.)
4 Sat.—St. Joachim, father of the B.V.M., gr. d. (*Dom. Cal.* Oct. St. Augustine, solemn.)
5 Sun.—Sixteenth after Pentecost. Maternity of B.V.M, Pl. Ind. (*Dom. Cal.* B. Catherine of Raconigi, v. O.S.D., d.)
6 Mon.—St. Ubald, bp. c., sd. (*Dom. Cal.* B. Columba of Rieti, v. O.S.D., d.)
7 Tues —St. M. Magdalene of Pazzi, v. sd. (*Dom. Cal.* St. Rose of Viterbo, v. d.)
8 Wed.—Nativity of our Lady, d. ii. cl. with Octave. Plen. Indul.
9 Thur.—St. Kylau, abb., d. (*Dom. Cal.* St. Servatius, bp. c. gr. d.)
10 Fri.—St. Nicholas of Tolentino, c., d.
11 Sat.—Of the Octave, sd. (*Dom. Cal.* B. Mary Bartholom de Bagnes, v., O.S.D., d.)
12 Sun.—Seventeenth after Pentecost. Holy Name of Mary, gr. d. (Plen. Indul. for Rosarians.)
13 Mon.—St. Albeus, bp. c., d. (*Dom. Cal.* BB. William, &c. mm. d.)
14 Tues.—Exaltation of the Holy Cross, gr. d. (Plen. Indul. for Rosarians.)
15 Wed.—Octave of Nativity. Ember Day. Fast. (*Dom. Cal.* Comm. of St. Dominic, gr. d. Plen. Indul. for Rosarians.)
16 Thur.—St. Cornelius and Cyprian, PP. mm. sd. (*Dom. Cal.* B. Imelda v., O.S.D., d.)
17 Fri.—Ember Day. Fast. Stigmata of St. Francis, c. d.
18 Sat.—Ember Day. Fast. St. Joseph of Cupertino, c. d. (*Dom. Cal.* SS. Cornelius and Cyprian, mm. d.)
19 Sun.—Eighteenth after Pentecost. Seven Dolours of our Lady, gr. d. (*Dom. Cal.* St. Januarius &c., mm., d.)
20 Mon.—Vigil. SS. Eustace, &c., mm. d. (*Dom. Cal.* B. Francis of Possadas, c. O.S.D., d.)
21 Tues.—St. Matthew, Ap. d. ii. cl.

22 Wed.—St. Thomas of Villanova, c. d. (*Dom. Cal.* SS. Maurice, &c., mm. simple.)
23 Thur.—St. Eunace, bp. c d. (*Dom. Cal.* St. Thecla, v. m. d.)
24 Fri.—Our Lady of Mercy, gr. d. Abst. (*Dom. Cal.* B. Dalmatius Monerius, c. O.S.D., d.)
25 Sat.—St. Finbar, bp. c. d. (*Dom. Cal.* St. Thomas of Villanova, bp. c. d.)
26 Sun.—Nineteeth after Pentecost, sd. (*Dom. Cal.* Our Lady of Mercy, gr. d.)
27 Mon.—SS. Cosmas and Damian. mm. sd.
28 Tues.—St. Wenceslaus, m. sd. (*Dom. Cal.* St. Joseph of Cupertino, c. d.)
29 Wed.—St. Michael, arch. gr. d.
30 Thur.—St. Jerome, c. D. gr. d.

INDULGENCES

TO BE GAINED BY MEMBERS OF THE CONFRATERNITY OF THE HOLY ROSARY, IN THE MONTH OF SEPTEMBER.

5th September. First Sunday in the month. Five Plenary Indulgences, and several partial Indulgences, see page 100, under Indulgences for August.

6th September. Anniversary for those buried in Dominican churchyards. Plenary Indulgence for assisting at the Mass and office for the dead, and praying for the Pope's intentions, see page 89, in July number.

8th September. Nativity of our Blessed Lady. 1. Plenary Indulgence for visiting the Rosary altar of the Blessed Virgin between the 1st Vespers on the eve of the feast, and sunset on the feast itself, having confessed, or having the intention of confessing. 2. Another Plenary Indulgence if complying with these conditions, Communion and prayer for the Pope's intentions be added. 3. Another Plenary Indulgence for visiting any church after Communion praying for the inten-

tions of the Pope. Another Plenary Indulgence for visiting the Rosary altar after Communion and praying for the intentions of the Pope. 4. Another Plenary Indulgence for assisting at the procession.

17th September. Sunday within octave of the Nativity of B. V. M. and feast of the Holy Name of Mary. Plenary Indulgence for visiting the Rosary altar and praying for the intentions of the Pope.

14th September. Exaltation of the Holy Cross. Plenary Indulgence for visiting the Rosary altar after Communion and praying for the intentions of the Pope.

15th September. Commemoration of St. Dominic. Plenary Indulgence for visiting a church of the order of St. Dominic, or if there be none within reach, any other church, and praying for the intentions of the Pope.

26th September. Last Sunday in the month. Feast of our Lady of Mercy. Usual Plenary Indulgence for the last Sunday in the month for all who have been accustomed to say with others five mysteries of the Rosary at least three times in the week, on condition of Communion and praying in any church for the Pope's intentions. Also the two Plenary Indulgences to be gained on all feasts of the B. V. M. 1. For visiting the Rosary altar after 1st Vespers of the feast after confession or with the intention of confessing. 2. If besides these conditions Communion and prayers for the Pope's intention be added.

BLESSED CATHERINE RACONIGI. *Sept.* 5.

This holy virgin, born at Raconigi, in Piedmont, A.D., 1486, is one of the most illustrious of the saints of the third order of St. Dominic. Her life was wonderful, and her virtues truly heroic. God favoured her with the most extraordinary graces; prophecies, extasies, visions, and miracles of all kinds adorned her life. The angels and saints, especially St. Dominic, St. Catherine of Sienna, and St. Peter Martyr, whom she considered as her father, mother, and master, frequently appeared to her. The Holy Ghost Himself more than once descended upon her, and set her heart on fire with His love. Blessed Catherine shared with her seraphic patroness and namesake St. Catherine of Sienna, the privilege of being chosen in a special manner as the spouse of her Lord. When she was five years old, the Infant Jesus appeared to her, and in the presence of the Blessed Virgin, St. Catherine of Sienna, and of a seraphim who had been especially appointed to watch over her, in addition to her guardian angel, our Blessed Lord claimed her as His own, by placing a ring upon her finger. On another occasion, she was transported to Bethlehem, where she was suffered to see and worship the Infant Jesus, and even to hold Him for a long time in her arms, with loving familiarity. We can trace many points of resemblance between Blessed Catherine and that other wonderful ornament of the Dominican third order and of the whole Church, St. Catherine of Sienna; and the Church, as the highest praise which can be bestowed upon Blessed Catherine, has said of

her, "Between the virgin of Raconigi, and the virgin of Sienna, there is no difference, but that the one has been canonized and the other has not." To both these great saints was granted the privilege of sharing in a marvellous degree the sufferings and bitter passion of their Saviour. Our Blessed Lord placed a crown of thorns upon their heads, and impressed upon their hands and feet and side, the marks of His five most precious wounds. On one occasion when Blessed Catherine was ardently longing for the grace of purity of heart, her Divine Master appeared to her, surrounded by a numerous company of saints, and after having given her His blessing, He withdrew her heart from her side, purified it, and engraved these words upon it in letters of gold: "*Jesus spes mea*—Jesus my hope;" after which He replaced it within her breast.

To satisfy Blessed Catherine's ardent desire for suffering, our Blessed Lord placed a large and heavy cross upon her shoulders, which bowed her body to the earth, and the weight of which she felt during her whole life; another time her heart was pierced with three nails, and she was mysteriously fastened to a cross by her two guardian angels, that her likeness to her Divine Spouse might be more complete.

Her gift of prophecy was most wonderful, and in many cases she was allowed to foretell to certain persons the time and manner of their death, or other events which were about to take place. Her prayers protected her native town from a threatened danger which was revealed to her. Her biographer relates that one day during the year 1521, when

the saint was engaged in prayer, two angels appeared to her, and placed before her a coffin containing a putrefying corpse. She immediately understood that her country was about to be ravaged by the plague, which was already breaking out in Turin and the surrounding countries. Moved by pity, Blessed Catherine begged God to strike her, but to spare her beloved city. God heard her prayer. Around Raconigi deaths succeeded one another without interruption, but the town itself was safe; and though a number of plague-stricken persons came to take refuge within the walls of Raconigi, the town had not to deplore a single victim. Blessed Catherine died in the year 1547, at the age of sixty-one. In addition to the miracles she performed during her life, many more have been added since her death even down to our own time.

LEGEND OF A LITTLE NOVICE OF THE ORDER OF ST. DOMINIC.

Once in a convent's still retreat,
  There lived a little child,
O'er whose young life, so pure and sweet,
  God and good angels smiled.

His innocence like morning sun
  Its gladness round him cast;
The brothers loved the little one
  And blessed him as he passed.

And ever at the early prime,
  The mass bells he was ringing,
And his clear voice at vesper time,
  In choral chant was singing.

But best he loved in holy shrine,
To play at Mary's feet,
And with her Blessed Child Divine,
He formed a friendship sweet.

But often pondering anxiously,
It pained his simple heart,
His playmate he could never see,
In convent meals take part.

At last, of his refection spare,
He hid the half away,
And before Jesu's image there,
He laid it day by day.

Oh! who can paint his joy to see
The Holy Child come down?
And they two dined so lovingly,
Upon the altar stone.

"Oh! Blessed One, would I could stay,
For ever by Thy side!
I care not far from Thee to play,
I have no friend beside."

"Oh! little child! I may not tell
As yet, how this may be,
But rest assured that thou shalt dwell,
A long long time with Me.

"And for the food, thy duteous care
To Me has daily brought,
I will for thee a feast prepare,
Beyond thy wish or thought.

"I know within My Father's home,
There is a place for thee,
On Sunday morning thou shalt come,
To dine with Him and Me."

"Oh! gladly, for I love Thee so,"
The novice child replied,
"But without leave I must not go
From my good master's side."

Pleased his obedient love to see,
Thus spake the Lord of heaven,
"Go, ask his leave, I promise thee,
It shall be freely given."

The master heard the wondrous tale,
And tears came to his eye,
On Sunday morn he knew full well
The little child would die.

But o'er his altered face full soon,
A hope like sunrise smiled,
"I gladly grant the wished-for boon,
Thou hast done well my child.

"But say to Him who bade thee, this,
'Child Jesus, Thou dost know,
It is not meet that novices
Without their master go.'"

Back to our Lady's shrine returned,
In earnest haste the boy,
And his young spirit inly burned,
With new mysterious joy.

"My master bade me tell Thee this,
'Child Jesus Thou dost know,
It is not meet that novices,
Without their master go.'"

"Thy master speaketh not in vain,
Bid him himself prepare,

And in My Father's house ye twain,
One festival shall share."

Solemnly the chant is swelling
The Office for the Dead,
And the convent bell is telling
Of the spirits fled.

All the monks with lighted tapers,
Stand around the bier,
O'er the faces of the sleepers,
Shedding radiance clear.

One had fought the hard fight duly,
And weary laid him down,
All his work accomplished truly,
Waiting for his crown.

The other brighter childish form
Nurtured God's shrine beside,
Unconscious of earth's strife or storm,
Gently there had died.

O'er his lips the smile still lingers,
Mid white flowers he lay,
Clasping in his tiny fingers,
Vows pronounced that day.

And the brothers mid their chanting,
Heard to their glad surprise,
Those two voices were not wanting,
Joining from Paradise.

And as the taper's fitful rays,
Gleamed on the Image bright,
There shone a smile which seemed to say,
They sleep with Me to-night.

THE DEVOTION OF THE FIFTEEN SATURDAYS.

(Continued from page 110.)

11*th Saturday, September* 4*th. The Resurrection. Faith.*

Before Communion. Rejoice with Mary at the glorious resurrection of her Son, and ask her to obtain of Him for you a lively faith through this holy mystery, that you may realize His presence in the Blessed Sacrament, though His glory is hidden from your eyes.

After Communion. Imagine you hear the risen Jesus saying to you as He did to His disciples, "Peace be to you," *Pax vobis.* O my Jesus, Thou art peace itself who art within me. Give me Thy peace, which calms passions, and establishes the reign of virtue.

Prayer. O Blessed Virgin, Queen of the Holy Rosary, by the joy which thou didst experience in the mystery of the glorious resurrection of thy Son, obtain for me, I beseech thee, the gift of a lively faith and the grace of.....[here name any special intention for which the devotion is being offered, and do not forget to pray for all the intentions of the members of the Guard of Honour, which are placed in the Bede Roll. Also at this time the General Council should be specially remembered.]

Notice. This prayer should be repeated after each Communion, changing the name of the mystery and the virtue asked for.

Practice. Pray for the gift of Faith for all who

are out of the Church. Also endeavour to enliven your own faith by prayer and reading good books.

12*th Saturday, September* 11*th. Ascension of our Lord. Hope.*

Before Communion. Jesus leaves the earth and conducts with Him the souls of the holy Patriarchs. So ought your thoughts and desires to rise up to heaven with Jesus, and not to remain attached to this world and its pleasures.

After Communion. Though Thou didst leave this world, O Jesus, Thou art still with us and wilt remain with us to the end of the world in this wonderful Sacrament. I thank Thee, my Jesus, for this great gift. Since Thou hast given me Thyself, I hope for everything from Thee.

Prayer. O Blessed Virgin, &c.

Practice. Think of the eternal joys of heaven whenever the trials of this world become hard to bear, and thus you will be enabled courageously to overcome all difficulties.

13*th Saturday, September* 18*th. The Descent of the Holy Ghost.*

Before Communion. Consider that you are now going to receive a favour as great as that which the Apostles received on the first Whit-Sunday. By receiving Communion with a true sorrow for your sins and an ardent devotion, the Holy Ghost will come into your soul together with the Father and the Son, from whom He proceedeth.

After Communion. O my sweet Jesus, Thou art always accompanied by Thy Holy Spirit. He then has now entered my soul together with Thyself. O wonderful Gift! How can I ever thank Thee enough. Holy Spirit, create a clean heart

in me. Give me purity of intention and a great zeal for souls.

Prayer. O Blessed Virgin, &c.

Practice. Work with all your strength for the salvation of souls, and pray earnestly for this intention.

14*th Saturday, September* 25*th. The Assumption. Love of the Blessed Virgin.*

Before Communion. Think of the burning desire and continual longing of the heart of Mary to join her divine Son in heaven. What joyful news must it have been to her, when she heard that the hour of her death was come. Ask her to make you despise the pleasures of this world, and long only to be united to her Son for all eternity.

After Communion. O my Jesus, why do I not die for love of Thee as Thy holy Mother did, now that Thou art in my heart? By that love which made Thee assume the body of Thy blessed Mother into heaven three days after her death, I beseech Thee to fill my heart with a great love for Thee and for her.

Prayer. O Blessed Virgin, &c.

Practice. Try to increase your devotion and love to the Blessed Virgin. Ask her Divine Son to teach you to share His love for her.

B. IMELDA LAMBERTINI. 16*th September.*

It would be difficult, even among the greatest of the saints of God, to find a life more angelic, or a death at the same time more holy and more won-

derful, than that of this child-saint of the order of St. Dominic.

In her case the words of Holy Scripture, speaking of an early death, are wonderfully appropriate. She indeed, "being made perfect in a short space, fulfilled a long time."

May the following short account of her life contribute to make her known and loved by a greater number of souls; above all, may it lead them to imitate her! and may she obtain, for all those who read it, a spark of that burning love which consumed her life, so short in time, and so perfected in virtue.

Blessed Imelda was born at Bologna, of the noble family of the Lambertini, and from her earliest childhood, she shewed marks of an extraordinary purity and sanctity. Her thoughts seemed naturally to turn to God as her only delight, and in any childish grief, the names of Jesus and Mary were sufficient to dry her tears and bring back the smile to her lips. Instead of taking pleasure in the usual games and amusements of children, the little Imelda loved to retire to a little oratory she had made for herself, and there all alone she would recite psalms and other prayers. At ten years old she obtained her parents' leave to receive the habit of St. Dominic as a postulant in the convent of St. Mary Magdalen at Bologna, and in spite of her extreme youth she soon became an example to all the older nuns, by her exact attention to the rule, and her fervent spirit of penance. She was specially remarkable for her fervour in prayer, her filial love for the Mother of God, and her extraordinary

devotion to the Blessed Sacrament. Her greatest joy was to pass long hours in contemplation in the presence of her hidden Lord, and often during the sacrifice of the Mass her love betrayed itself by tears and sighs, which she in vain strove to restrain. A holy envy took possession of her soul as she watched her companions approaching the altar to receive the bread of life, while her age obliged her to remain afar off, though her soul was hungering and fainting for the celestial banquet, and she ardently longed for that wonderful union with the Beloved, to whom she had long ago given her whole heart. She would frequently say to her more favoured companions, "I pray you, tell me, how is it possible to receive Jesus into one's heart without dying?" Her superiors told her that she must wait until she was fourteen before she could make her first communion, and Blessed Imelda was obliged to resign herself to their will. But God, who saw the burning love of her heart, did not call upon His servant to wait so long before possessing Him as her own. On the feast of the Ascension, 1333, when the little saint was twelve years old, she as usual remained in her place in the chapel, with her arms crossed on her breast, watching the religious as one by one they knelt at the altar to receive communion, and weeping tears of holy desire, as she thought of their great happiness, which was denied to her. Suddenly the Sacred Host detached Itself from the hand of the priest, and passing through the air, It remained suspended over the head of the weeping maiden. Such a clear manifestation of the will of God could not

be neglected, and the priest, approaching the miraculous Host with reverence and awe, placed It on the lips of the Blessed Imelda, who received It with unutterable love, and immmediately fell prostrate in contemplation. The sisters for some time gazed on her with wonder and admiration as she lay motionless, apparently in an extasy of love, with her arms still crossed, her eyes closed, and a heavenly smile on her lips, but they soon found that her pure soul had passed in that moment of joy to the eternal embraces of her Divine Spouse: from her first communion on earth she had gone to be united with God for ever in heaven. She had obeyed the voice of her Lord, saying to her, "Arise, make haste, My love, My dove, My beautiful one, and come."

THE CHAPEL OF THE ROSARY AT PANAMA.

All who are acquainted with the history of the discovery and conquest of Spanish America, must remember how much the Friar Preachers laboured, in conjunction with the other orders of the Church, to introduce the faith and to save the natives from the rapacious cruelty of their conquerors. Wherever the Spanish crown took possession of the country, and Spanish merchants settled in quest of gain, there as surely grew up priories of St. Dominic or St. Francis, and colleges of Jesuits were opened. And these religious provinces were for a long time remarkable for the strictness of their discipline and the sanctity of their members. St. Rose of Lima, Blessed John Porres, Blessed

Sebastian of Valparaiso, are examples of the saints that led heroic lives in this newly discovered world.

Even where few traces of the Dominicans who once peopled the land remain except the ruins of ancient priories, the fruit of their labours still lingers among the people, manifested by their devotion to the Rosary. A curious instance of this is seen on the isthmus of Panama. A Dominican priory once stood near the town of Panama, and on one side of its spacious church there was the usual Chapel of the Rosary, where the people used to meet to recite their beads, and the Tertiaries of St. Dominic to hold their conferences. The priory was destroyed by flames, and there is a tradition among the people that a special protection was extended to this favourite Rosary Chapel, and that the flames, though raging round it, were prevented from destroying the spot devoted to the honour of Mary. The little chapel still stands alone and blackened among the ruins, and still the faithful children of Mary kneel in it to recite their Rosary.

THE REWARD OF ONE HAIL MARY.

The following account appeared in a letter to a Berlin newspaper.—Allow me to make known to you a fact which greatly touched me, and which will, I am sure, be of interest to all your readers. Yesterday, at about ten o'clock in the morning, a fearful explosion caused by the escape of some gas, took place in a soap manufactory of this city. Three persons were killed on the spot, and seven-

teen were wounded, three of whom are since dead. Yesterday, as you may easily imagine, nothing was spoken of in Berlin but this sad accident. We are now in the month of May, and the Catholics of Berlin are celebrating the Month of Mary, with joyful and beautiful services in her honour. I was present at the evening devotions, and noticed a poor maid servant, who approached the image of our Blessed Lady, and offered a magnificent bouquet of choice flowers to the Mother of God, at the same time shedding many tears. I enquired the cause of her tears, and this was her reply. "Yesterday morning my mistress sent me to the soap manufactory, which is now a mere heap of ruins. As I was passing the church on my way, I felt moved to go in and pay a visit. I said to myself, 'I will go in now and say a Hail Mary, as I have no time to go to the evening devotions.' I entered the church and said my Hail Mary, and then went on to the soap manufactory. Just as I reached the spot, and was on the point of entering the building, I heard the terrible sound of the explosion. Had I not waited to offer this little service to our Lady, I should have entered the building just before the explosion took place, and by this time I should have been in my grave." And smiling and sobbing at the same time, the girl added, "What would my poor mother have done if I had died!"

PRAYER FOR THE AGONIZING.

Be merciful, be gracious; spare him, Lord.
Be merciful, be gracious; Lord, deliver him
From the sins that are past;
From Thy frown and Thine ire;
From the perils of dying;
From any complying
With sin, or denying
His God, or relying
On self at the last;
From the nethermost fire;
From all that is evil;
From the power of the devil;
Thy servant deliver,
For once and for ever.

By Thy birth, and by Thy cross,
Rescue him from endless loss;
By Thy death and burial,
Save him from a final fall;
By Thy rising from the tomb,
By Thy mounting up above,
By the Spirit's gracious love,
Save him in the day of doom.

The "Dream of Gerontius."—Dr. Newman.

INDULGENCES

TO BE GAINED BY TERTIARIES ON ALL FEASTS OF OUR LADY.

Members of the third order of St. Dominic can gain additional indulgences, besides those mentioned above, to be obtained by Rosarians.

On all Feasts of our Lady, 1st. if they visit the

church after Communion and pray for peace, a Plenary Indulgence. This indulgence can be gained three times on the same feast if the same conditions be repeated. For visiting their church, 70 years and 70 quarantines. For visiting their church and saying as alms, 5 Paters and Aves for the exaltation of the Church, 100 years and as many quarantines. For Confession and Communion in the habit, 7 years and 7 quarantines. Besides these indulgences, which are to be obtained on all Feasts of the Blessed Virgin, there are some additional ones which can be gained on special feasts. For instance, in the present month, September 8, Nativity of our Blessed Lady, 1st, a Plenary Indulgence can be gained by a Tertiary who visits his church after Confession, or with the intention of confessing when the Church orders, after the first vespers of the feast.

2. For devoutly visiting their church from first vespers and saying as alms, 5 Paters and Aves for the exaltation of the Church, the Portiuncula indulgences.

3. For devoutly visiting their church after Confession or with the intention of confessing, praying for peace, &c., a Plenary Indulgence.

4. For visiting their church after Confession and Communion, and praying as above, another Plenary Indulgence.

5. For saying prayers for peace in their church after Confession and Communion, another Plenary Indulgence.

6. For the same conditions another Plenary Indulgence.

7. At any hour on that day, a Plenary Indulgence.

8. Besides these, if on the feast, or any day within the Octave, he devoutly visits his church and says as alms, 5 Paters and 5 Aves for the exaltation of the Church, 1000 years and as many quarantines.

9. For visiting their church in the habit and praying for peace, &c., many years and quarantines.

September 12. Holy Name of Mary. Sunday within the Octave of the Nativity. The same indulgences may be gained as on all feasts of our Lady. *(See above.)*

Also for visiting the church after Communion, praying for the States of the Church and the Pope, a Plenary Indulgence.

All the faithful who after Confession and Communion assist at the solemn Mass in any church, and pray for peace, &c., a Plenary Indulgence.

ST. IGNATIUS LOYOLA.*

July 31 is the feast of St. Ignatius, founder of the Society of Jesus, who lived exactly at the same time with the apostate friar Martin Luther, through whose fatal influence whole countries were led away from the true Faith. Luther's success was the great triumph of Satan in modern days. How did God fulfil His promise of raising up a standard against him? Chiefly by the wonderful reformation brought about in the laity, the clergy, and the religious orders, by the Holy Council of Trent. Wicked men had imagined that the Church, like other things, had had its day and was worn out.

* This Article should have appeared in July, but our space would not allow.

Suddenly all was new and young and vigorous. The old orders received new life, and new ones were formed. The Catholic Church is the only institution on earth which thus "renews its youth" age after age. When things are worst that is just the moment when she is on the point of beginning a new life more glorious than before. Ignatius was born only eight years after Luther, and he was converted to God in the very same year in which Luther began his public attack upon the Church. Then again, look to England. It was in 1534 that Henry VIII. made the schism, by making himself head of the Church of England, and separating it from the Catholic Church. And it was in the same year that St. Ignatius and his first companions, twelve in number, took their first vows.

This is a great comfort to us: for, very likely, bad and dangerous times may be coming now. God only knows that. But what we do know, and what we must not for a moment doubt, is, that whatever bad times may come, and whatever instruments Satan may use against the Church, our heavenly Father will raise up fit men to fight against him and them, and that when the right time comes, He will crush all His enemies under the feet of His people. This was seen when the Council of Trent was called together in one of the darkest hours the Church has ever known; and we doubt not that future ages will see it again, when they look back on the assembling of the Council which our Holy Father Pius IX. has called this year at the Vatican.

The person whom it has pleased God to use

chiefly as His instrument in overthrowing all heresy is His most Blessed Mother. And so the church sings continually, *Gaude Maria Virgo cunctas hæreses sola interemisti in universo mundo:* "Rejoice, O Virgin Mary, thou by thyself hast overthrown all heresies in the whole world." And therefore, whenever we find any man raised up by God to be an especial enemy of the devil, we always find that he has had a great devotion to the most Holy Mother of God. St. Ignatius was a great instance of this. We read in his life, that in the beginning of his conversion he experienced special favours from her; for when he was laid up with a wound in his father's house, she appeared to him and gave him great encouragement for the work he had to do, and gave him at the same time the heavenly gift of chastity. And he always returned these favours by an especial love of her.

The first thing he did when he recovered from this wound, was to keep a watch a whole night in her church, and dedicate himself to her by a vow of perpetual chastity. He had always been a brave soldier, but now for the future he was to be the soldier of God alone, and therefore would not need the arms of this world. So he took his sword and armour which he had always loved and been proud of before his conversion, and hung them up as an offering before the image of our Blessed Lady. Afterwards he took his first vows in a church dedicated to her on the hill called Montmartre at Paris, and when afterwards he was made a priest, he said his first Mass in her church at Rome where is kept as a relic the Holy Manger in which she laid her divine Son. He had a

custom of always taking the Rosary to bed, that he might think of her the last thing before he went to sleep, and the first when he woke. And when he gave the constitutions to his society, he ordered that all the students should say every day the little office of our Blessed Lady, and that any of the lay brothers who could not read, should say either the whole fifteen decades of the Rosary, or at least the five decades of the chaplet instead of it.

Thus we see how all saints in every order and every country, have been devoted to the Holy Rosary, and this should specially encourage Rosarians to be more fervent in this worldwide devotion.

L'HEURE DE NUIT.

O chevalier, arme-toi du Rosaire,
Et sois fidèle à ton heure de nuit :
Il est si beau de défendre sa mère !
Il est si doux de prier solitaire,
Loin de tout bruit !

C'est l'heure où le verbe de vie,
Délaissant les splendeurs du ciel,
S'incarnait au sein de Marie :
Adorons le verbe éternel.

C'est l'heure sainte où dans l'étable
Est né pour nous le Dieu, sauveur,
Oh ! qu'il est beau ! qu'il est aimable !
Pressons-le contre notre cœur !

C'est l'heure ou par l'Eucharistie,
Sacrament d'amour et de paix,
Manne céleste et pain de vie,
Dieu mit le comble à ses bienfaits.

C'est l'heure où notre divin Maître
Reçut le baiser de Judas
Reparons le baiser du traître
En pressant Jésus dans nos bras.

C'est l'heure où Lucifer lui-même
Parcourt le monde en rugissant :
O Marie, ô Vierge que j'aime,
Ecrasez l'infernal serpent !

C'est l'heure où des crimes infâmes
Sont commis par des cœurs pervers :
Oh ! prions, prions pour ces âmes,
Que Satan conduit aux enfers !

C'est ici l'heure, hélas ! où les spectacles
Sont envahis par les pécheurs :
Et Jesus pour ses tabernacles
Cherche en vain des adorateurs !

C'est l'heure où le matelot prie
En proie à la fureur des flots :
Etoile des mers ô Marie,
Ayez pitié des matelots !

C'est l'heure où dans la nuit obscure
Le voyageur perd son chemin :
Astre des nuits, Vierge très-pure,
Guidez les pas du pèlerin.

C'est l'heure sainte et monastique
Où bien loin du monde et du bruit
Les enfants de saint Dominique
Entonnent les chants de la nuit.

Saint Dominique, notre Père
Trois fois par nuit se flagéllant,
Arrosait les fleurs du Rosaire
Dans les flots de son propre sang.

C'est l'heure où dans le ciel les anges
Chantent le Rosaire à genoux
Unissons-nous à leurs louanges ;
Reine des cieux, priez pour nous !

ANSWERS TO CORRESPONDENTS.

Zeta.—There is no doubt whatsoever as to the Freemason Societies being condemned by the Holy See. If such decisions, promulgated in Papal Bulls, are to be set aside as resting on "imperfect information," it is practically impossible for us to obey our Lord's precept, "Hear the Church," except when a General Council is summoned by the Pope and ratified by him. But after all, our Lord did not say, "General Council, feed my sheep ; to a General Council I give the keys of the kingdom of Heaven," but to Peter, shepherd, rock, bearer of the keys. Again, you mistake in thinking it was a condemnation only recently promulgated ; the Bull of Clement XII. A.D. 1738, and the Bull of Benedict XIV. A.D. 1751, condemn the Freemason Societies in the most distinct and absolute terms. It is an utter fallacy to compare the condemnation of the Freemasons by Clement XII. with the condemnation and extinction of the Jesuits by Clement XIV. The organization and rule of the Freemasons' Society were condemned as essentially wrong ; the organization and rules of the Jesuit Society have been repeatedly commended by the Holy See as essentially right ; and when Pius VII, in 1814, allowed priests to live again under the rule of St. Ignatius, he required no essential change in the rule or organization. The Society of the Jesuits was broken up by the Holy See when it had ceased to be beneficial to the Church, and when even the zeal of some of its generals had been unable to rectify errors and abuses existing within it. The Freemason organization is condemned as essentially unchristian. Amongst the reasons assigned by the Holy See are—the uniting together men of all religions and sects in a manner endangering the integrity of the Catholic Faith; the secrecy enjoined, the oath, its organization contrary to the welfare and security of states, &c. If charity be the object of the society, what need of an oath, and of secrecy? Nothing can be required beyond the prudent reserve existing in all societies and families. If the dissemination of some religious or only religious opinions be the object; why not honestly and openly avow such, so that they can be met by argument ? If there are political objects, why should one society, embracing different nations, conspire for such in a manner different to other citizens ? Surely political clubs and associations provide all the prudent reserve and retention required by honest men seeking honest objects by honest means. If the objects are neither political or religious, and the secrecy enjoined is puerile—then the unnecessary oath regarding a matter puerile is in itself a blasphemy and a

crime, and the secrecy required exposes to the creation of a danger which we are told by the members of the sect does not exist. The Holy See, moreover, distinctly declares that, under pain of excommunication, no one can enter the Freemason Society, propagate it, support it, receive its meetings in a private house, or in any way assist it as a society.

J. S. O.—An indulgence does not remit mortal sin or venial sin; it does not remit the eternal punishment of sin; it does not obtain the justification of the soul, but supposes it, follows it. An indulgence is an exercise of the power of the keys entrusted by our Lord to St. Peter, and by means of which some portion of the penalty of Purgatory is remitted to a person in the grace of God, and in otherwise good dispositions.

L. Cork.—Address yourself to one of the Fathers at St. Mary's Priory on the Quay.

Joseph.—The indulgence of the Holy Jubilee can be gained up to the opening of the Council in December, as often as the conditions are complied with; but the absolution from reserved cases can only be gained *once*, at the option of the penitent.

Anglicanus.—The letter of the "Congregation of the Holy Office," on the "Association for promoting the Unity of Christendom," is explained in the Pastoral of the Archbishop of Westminster, which you will find in "England and Christendom," (Longman and Co.)

J. O'R.—Your namesake, Father James O'Reilly, was a great theologian and preacher; and also a poet, as I have been told. The soldiers of Oliver Cromwell seized him whilst he was saying the Rosary out of doors; he confessed himself a priest and a Dominican, and was at once slain with many wounds.

M. B.—Father Palmer, in his Life of Cardinal Howard, at p. 48, describes the Dominican Priory at Leicester, founded by Simon de Montfort.

Correspondents should send their questions at the very beginning of the month if they desire a full reply in the next number.

INTENTIONS FOR PRAYERS.

"Pray one for another, that you may be saved."

The prayers of Rosarians are earnestly asked for all the Associates of the Perpetual Rosary, for all their intentions recommended in the Bede Roll, and amongst these specially for the

Conversion of sixty-eight Protestant families, and 10 other persons.
Conversion of her husband and his children, by a wife.
Twenty-three particular intentions.
A Catholic widow and children, that they may persevere in piety and virtue.

For the grace of final perseverance.

For the repose of thirty-eight souls.

For the success of an undertaking.

A parent asks prayers for a son, also for the conversion of two sons-in-law, and a daughter-in-law.

The spiritual and temporal welfare of a Rosarian.

An associate asks prayers for the conversion of several Protestant members of a family, two of whom were baptized as infants in the Catholic Church; also a long-prayed-for intention.

Also for the restoration to health of the mother of a large family.

Also the conversion of one neglecting grace, and of a dying Protestant member of a Catholic family; also a private intention.

A priest recommends his congregation, much addicted to drink and missing Mass on Sunday.

A person who has neglected grace.

Conversion of eighteen bad Catholics, eighteen Protestants and Presbyterians, and of five drunkards.

An associate asks prayers for the recovery of his sight and hearing.

Conversion of a Protestant family and an apostate.

An associate recommends himself and his own particular intention.

An ecclesiastical student, that he may obtain light.

An associate in affliction, that a threatened calamity may be averted, that her requests may be granted for the success of an undertaking, a conversion, and a special intention.

A Rosarian confined to her bed, with six helpless children.

A Rosarian asks prayers for the conversion of her husband, who is living in sin; also that she may be able to pay her debts.

Conversion and happy death of a dying person, who has neglected the sacraments for many years.

Conversion of four young men neglecting their duties.

Two spiritual intentions and one temporal.

A Rosarian asks prayers for her daughter, a Sister of Charity, in very bad health, and for her son, who is in danger of losing his religion.

An associate asks prayers for his wife and children neglecting their duties, also for his youngest child who is paralyzed.

An associate asks prayers for the spiritual and temporal welfare of her father and brother, and for four other special intentions.

An associate asks prayers for help in a temporal affliction, and for the spiritual welfare of her son.

A person a long time absent from the sacraments from pain of mind.

A priest under trial, that he may have strength to do God's will, and that the persons concerned may be enlightened.

A special intention.

An associate, for health to serve God better.

A young person who has neglected Confirmation, and cannot be brought to think seriously of it.

Six young persons leading bad lives.

Four apostates.

Seven children in danger of Protestantism.

Four priests, for important affairs.
A Protestant lately married to a Catholic.
A family of Rosarians recommend their special intentions.
Fourteen relatives and friends in America, not heard of for long.
The Irish political prisoners.
A Catholic continually relapsing into drunkenness.
Three priests recommend their parishes.
A Christian Brother recommends his schools.
Five Rev. Mothers recommend their communities.
Conversion of 135 Protestants.
Conversion of ninety-nine bad Catholics.
The sanctification of seventy-eight careless Catholics.
Five priests ask prayers for themselves.
Special guidance as to members of a family.
A Priest asks prayers for four nuns doubtful as to their vocation.
A Priest asks prayers for seven persons in the world doubtful as to their vocation.
A member asks prayers for her mother who is in delicate health, and for her brother who is preparing for his first communion.
A certain pious intention.
For the conversion to the Catholic faith of three good and zealous Protestant Ladies.
Prayers are asked for the recovery to health of a priest, and for the conversion of a Presbyterian and his wife and son.
All former petitions continue to be recommended always until the end of the year.
Prayers are asked for all the intentions sent to Bede Roll in sealed envelopes (which of course are never opened, but are prayed for throughout the year, and destroyed unopened at its close.)
Our workhouse children, and success of means proposed for saving them.
The prayers of the associates are also asked for all the intentions of the Confraternity of the Precious Blood, and of the Immaculate Heart of Mary.
The General Council.
The Greek Schismatic sects.
The Anglican and other Protestant sects.

THANKS.

A lady, pained at the indolence, as she supposed it, of associates of the "Perpetual Rosary," who neglected to write to ask that thanks should be returned for graces received from our Lady of the Rosary, through her Guard of Honour, wrote to nineteen persons for whom she had put in petitions, asking them if they wished their petitions renewed. She received replies from fourteen, saying their petitions *had* been granted, and they begged to return thanks.
A father returns thanks for the conversion of his son, and begs for prayer for the conversion of his wife.
A priest returns thanks that a dying boy was brought to consciousness so as to be able to receive his First Communion.

Obituary of Rosarians and Tertiaries.

O God, the Lord of mercies, give to the souls of Thy servants, the brothers and sisters of our holy Confraternity, whose death we commemorate, a place of refreshment, the blessedness of rest, and the brightness of light.

R. I. P.

Rev. O. L. Jenkins.	Very Rev. P. Curran.
James Todd.	Thomas Connor.
Anne Lawder.	Eliza Anne Blenkinsop.
Mary O'Gorman.	Mary Howard.
Hannah Tasker.	James Donohue.
Owen Mc Kenna.	Hon. Mrs. Blake.
Jane Barnes.	John Bott.
Father Henry, S.J., Rector of Stonyhurst.	Catherine Carey.
	Michael Cuniff.
Martha de Leiras.	William Cave.

NOTE.—The name of any departed Rosarian or Tertiary will be admitted to this list, if accompanied by the name of the person recommending it, not, of course, for publication, but as an authentification. Intentions sent by any Rosarians who are also Associates of our Lady's Guard of Honour, will be inserted in the list of Intentions for Prayer. These intentions, and names for Obituary, must be sent before the 16th of the month.

NOTICE.

Orders for "Rosary Magazine" and payments for the same, to be arranged with Messrs. Richardson and Son, Derby. *Private* communications on other matters concerning the Magazine, can be addressed to the Editors, care of Messrs. Richardson and Son, Derby; or to Father Rodolph Suffield, O.S.D., Director of the Perpetual Rosary, the Hermitage, H. Bosworth, Leicestershire.

N.B.—Names or petitions for the Perpetual Rosary Association, or the Confraternity of the Holy Rosary, when not requiring any *private* reply, to be addressed to the Brother Secretary of the Perpetual Rosary, Dominican Priory, Woodchester, Stroud, Gloucestershire.

THIS DAY,

Printed with new type, on superfine toned paper, with fine Portrait, one volume demy 8vo. price 10s. 6d.—full gilt sides 2s. 6d extra.

The Life and Letters of Frederick William Faber, D.D., Priest of the Oratory of St. Philip Neri, by John Edward Bowden, of the same Congregation.

WORKS BY THE REV. FATHER SUFFIELD, O.S.D.,
Director of the Perpetual Rosary.

St. Dominic and St. Thomas Aquinas, Patrons of Rosarians, and of Angelic Warfare, price 6d and 8d.

Crown Hymn Book, containing 240 English and Latin Hymns, price 3d.

The Crown of Jesus, the best and most complete Prayer Book ever published, price 2s. and upwards.

The Little Crown, a beautiful Miniature Prayer Book, price 6d. and upwards.

The "Crown of Jesus Music," approved by Ecclesiastical authority, price 2s. 6d. in paper wrapper—in stiff cover 3s.—half-bound, 4s. each Part.

The "Crown Hymn Book Music," containing simple and beautiful Music for all the Hymns in the Crown Hymn Book: also Gregorian tones and one Benediction Service, price 6s.

"The Penny Prayer Book." For Singing of Mass for Children, Benediction, Rosary, Missions, and Sunday School.

Complete Rosary Book, most useful to the Clergy and Laity, 60 pages, price One Penny.

Beads—Dominican Beads for the use of Rosary Confraternities, and Perpetual Rosary—Ditto, with the 15 Decades.—Tertiary Office Beads

---

Rosary Virtues, printed on both sides of a Card, 2s 6d. per 100—on fine paper 2s.

Living Rosary Circles, with engraving of each Mystery and Patron Saint, printed on 12 sheets, for each month of the year, price 4s. per 100.

THE ROSARY MAGAZINE.

No. 6. OCTOBER, 1869. 2*d.*

CONTENTS.

	PAGE.
English and Scotch Calendar for Month ...	162
Irish do.	163
Indulgences to be gained by members of the Confraternity of the holy Rosary during the Month	164
Rosary Sunday	165
The Grotto of St. Dominic at Segovia, visited by St. Teresa	168
Brief of His Holiness Pius IX. granting Indulgences to the Perpetual Rosary ...	172
Blessed Roses	175
A battle song of the Rosary	179
Our Lady in the New World	181
The Devotion of the Fifteen Saturdays ...	184
L'Heure du Jour	185
Indulgences to be gained by Tertiaries ...	187
Answers to Correspondents	187
Intentions for Prayer	190
Obituary of Rosarians and Tertiaries ...	192

LONDON:
THOMAS RICHARDSON AND SON;
DUBLIN, AND DERBY.
May be had of all Booksellers and News Agents.
Price 2d. each—or a packet containing one dozen copies free by Post for 2s.
(The Copyright reserved.)

ENGLISH AND SCOTCH CALENDAR

For the month of October.

1 Fri.—St. Remigius, bp. c. (*Scot. Cal.* St. Gregory of Armenia, bp. m., d.)—(*Dom. Cal.* St. Eustachius, &c. mm., d.)

2 Sat.—The Holy Guardian Angels, d.

3 Sun.—Twentieth after Pentecost. Feast of the Most Holy Rosary. Pl. Indul. each time the chapel of the Rosary is visited from first Vespers on the eve until sunset of the Feast. Pl. Indul. once during week. [See list of indulgences.]

4 Mon.—St. Francis of Assisi, d.

5 Tues.—St. Thomas of Hereford, bp. c., d. (*Scot. Cal.* St. Galla, w. d.)—(*Dom. Cal.* St. Placid, &c. mm. sd.)

6 Wed.—St. Bruno, c. d.

7 Thur.—Of the Blessed Sacrament, sd. (*Scot. Cal.* St. Mark, P. c., d.)—(*Dom. Cal.* B. Matthew Carrieri, c. O.S.D., d.)

8 Fri.—St. Bridget, w., d.

9 Sat.—SS. Denis, &c., mm., gr. d.

10 Sun.—Twenty-first after Pentecost. Maternity of the B. V. Mary, gr. d. (*Dom. Cal.* St. Lewis Bertrand, c., O.S.D., gr. d. Plen. Indul. for Rosarians.)

11 Mon.—St. Francis Borgia, c. (*Scot. Cal.* St. Ireneus, bp. m. d. —July 4.) (*Dom. Cal.* Octave of St. Francis of Assisi)

12 Tues.—St. Wilfrid, bp. c. d. (*Scot. Cal.* SS. Januarius, &c. mm. —Sept. 19.) (*Dom. Cal.* B. James of Ulma, c. O.S.D., d.)

13 Wed.—St. Edward, king, c., gr. d. Pl. Ind. once during the octave for the Benefactors of the Poor School Committee.

14 Thur.—St. Callistus, P. m., d. (*Dom. Cal.* B. Magdalen de Paneteriis, v. O.S.D., d.)

15 Fri.—St. Teresa, v. d.

16 Sat.—St. Paulinus, bp. c., d.—Oct. 10. (*Scot. Cal.* St. Margaret of Cortona, penit., sd.—Feb. 26.) (*Dom. Cal.* St. Thomas of Hereford, bp. c. d.)

17 Sun.—Twenty-third after Pentecost. The Purity of our B. Lady, gr. d. Plen. Indul.

18 Mon.—St. Luke, Evangelist, gr. d.

19 Tues.—St. Peter of Alcantara, c., d. (*Dom. Cal.* B. William, &c., mm. O.S.D., d.)

20 Wed.—Octave of St. Edward, c. d. (*Scot. Cal.* St. John Cantius, c. d.) (*Dom. Cal.* B. James Salomonius, c. O.S.D., d.—May 31.)

21 Thur.—SS. Ursula, &c. vv. mm. gr. d. (*Scot. Cal.* St. Casimir, c.)

22 Fri.—St. John Cantius, c. d. (*Scot. Cal.* St. Ubald, bp. c. sd. May 16.) (*Dom. Cal.* B. Peter Tiferno, c. O.S.D., d.)

23 Sat.—The Most Holy Redeemer, gr. d. Pl. Ind. (*Dom. Cal.* B. Bartholomew of Braganza, bp. c. O.S.B., d.)

24 Sun.—Twenty-third after Pentecost. St. Raphael, archang. gr. d.

25 Mon.—St. John of Beverley, bp. c. d. (*Scot. Cal.* St. Boniface I., P. c. d.)

26 Tues.—Patronage of our B. Lady, gr. d. (from 4th Sunday in October.) (*Scot. Cal.* St. Evaristus, P. m., d.) (*Dom. Cal.* B. Damian a Finario, c. O.S.D., d.)
27 Wed.—St. Hedwige, w. sd.—October 17.—(*Scot. Cal.* St. Bernardin of Sienna, c. sd.—May 20.) (*Dom. Cal.* St. Paulinus, bp. c. d.)
28 Thur.—Feast of Devotion. SS. Simon and Jude, app. gr. d.
29 Fri.—Ven. Bede, c. gr. d. Pl. Ind. (*Scot. Cal.* St. Felix of Cantalice—May 21.) (*Dom. Cal.* B. Benvenuta Bojani, v. O.S.D., d.)
30 Sat.—Vigil of All Saints. Fast. (*Scot. Cal.* SS. Cyriacus, &c., mm. sd. [Aug. 8.] Vigil of All Saints. Fast.) (*Dom. Cal.* Saints whose relics are in churches of the Order. Fast.)
INDULGENCE FOR ALL SAINTS BEGINS.
31 Sun.—Twenty-fourth after Pentecost. (*Scot. Cal.* St. Syricius, P. conf. d.) (*Dom. Cal.* Ven. Bede, c. d.)

IRISH CALENDAR *for the month of October.*

1 Fri.—St. Remigius, bp. c. sd. (*Dom. Cal.* St. Eustachius, &c., mm., d.
2 Sat.—The Holy Guardian Angels, d.
3 Sun.—Twentieth after Pentecost. Feast of Most Holy Rosary. Plen. Indul. each time the chapel of the Rosary is visited from first Vespers on the eve till sunset of the Feast. Plen. Indul. once during week. [See list of indulgences.]
4 Mon.—St. Francis of Assisi, c. d.
5 Tues.—SS. Januarius &c., mm., d. (*Dom. Cal.* SS. Placidus, &c., mm., sd.)
6 Wed.—St. Bruno, c., d.
7 Thur.—St. Elizabeth, w. sd.—July 11. (*Dom. Cal.* Dedication of churches in Ireland.)
8 Fri.—St. Bridget, w., d.
9 Sat.—SS. Dionysius, &c., mm., sd.
10 Sun.—Twenty-first after Pentecost. Dedication of churches in Ireland. i. cl. with Octave. (*Dom. Cal.* St. Lewis Bertrand, c., O.S.D., gr. d. Plen. Indul. for Rosarians.)
11 Mon.—St. Canice, abb., d. (*Dom. Cal.* Octave of St. Francis of Assisi.
12 Tues.—Of the Octave. (*Dom. Cal.* B. James of Ulma, c. O.S.D., d.)
13 Wed.—St. Edward, king, c., sd.
14 Thur.—St. Calixtus, P. m., d. (*Dom. Cal.* B. Magdalene de Panetariis, v. O.S.D., d.)
15 Fri.—St. Teresa, v. d.
16 Sat.—St. Gallus, abb., gr. d.
17 Sun.—Twenty-second after Pentecost. Octave of Dedication of the Churches of Ireland, d.
18 Mon.—St. Luke, Evangelist.

19 Tues.—St. Peter of Alcantara, c., d.
20 Wed.—St. John Cantius, c. d. (*Dom. Cal.* B. James Salomonius, c. O.S.D., d.—31 May.)
21 Thur.—SS. Cyriacus, &c., mm. sd.—August 8. (*Dom. Cal.* SS. Ursula, &c., vv. mm.
22 Fri.—St. Donatus, bp. c. d. (*Dom. Cal.* B. Peter a Tiferno, c. O.S.D., d.)
23 Sat.—St. Lawrence Justinian, bp. c. sd. (*Dom. Cal.* B. Bartholomew of Braganza, bp. c. O.S.D., d.)
24 Sun.—Twenty-third after Pentecost. St. Raphael, Archangel, gr. d.
25 Mon.—St. Linus, P. m., sd. (*Dom. Cal.* St. Donatus, bp. c. d.)
26 Tues.—St. Francis Borgia, c. sd. (*Dom. Cal.* B. Damian a Finario, c., O.S.D., d.)
27 Wed.—St. Otteran, bp. c. d. (*Dom. Cal.* B. Matthew, c. O.S.D., d.)
28 Thur.—SS. Simon and Jude, app., gr. d. Feast of Devotion. ℟
29 Fri.—St. Colman, bp. c. d. (*Dom. Cal.* Benevenuta Bojani, v. O.S.D., d.)
30 Sat.—Vigil of All Saints. Fast. St. Hedwiges, w. sd. (*Dom. Cal.* Saints whose relics are in churches of the Order.)
31 Sun.—Twenty-fourth after Pentecost.

ABBREVIATIONS.—Dom. Cal., Dominican Calendar for the use of Rosarians. Scot. Cal. Scotch Calendar. Pl. Ind., Plenary Indulgence. Com. P. int., Communion, praying for the Pope's intention.

INDULGENCES

TO BE GAINED BY MEMBERS OF THE CONFRATERNITY OF THE HOLY ROSARY, IN THE MONTH OF OCTOBER.

October 3rd. First Sunday in the month, and feast of the Most Holy Rosary. Seven Plenary Indulgences. Besides the five Plenary and many partial Indulgences to be gained every first Sunday in the month, (see August number, page 100), two others may be gained:

1. For receiving Communion in a Dominican Church, where the Confraternity of the Holy Rosary is established, after confession has been made to a Dominican Father.

2. All the faithful who after Confession and Communion shall devoutly visit the chapel of the

Rosary Confraternity, between the first vespers on the eve of the feast and sunset on the feast itself, and pray for the intentions of the Pope, will gain *at each visit* a Plenary Indulgence. A Plenary Indulgence may be gained by any of the faithful on one day of the octave at choice, on condition of Communion and visiting the chapel of the Rosary, praying for the intentions of the Pope.

October 10. St. Lewis Bertrand. Plenary Indulgence for all the faithful who after Confession and Communion visit a church of the order, or if there be none, any church, and pray for the intentions of the Pope.

October 31. Last Sunday in the month. Plenary Indulgence to be gained by all who shall have said five mysteries of the Rosary, with others, at least three times in the week, on condition of Communion, and praying in any church for the Pope's intentions.

A Plenary Indulgence may be gained once during the octave of St. Edward, October 13, by any of the faithful who give an alms to the Poor Schools, on the usual conditions of Communion and praying for the intentions of the Pope.

ROSARY SUNDAY.

This beautiful feast is dear to the hearts of all Catholics, but Rosarians can in a special manner claim it as their own, for the great victory, which the Church throughout the world triumphantly celebrates on this day, was obtained by the prayers of many thousand Rosarians, who, with their rosaries in their hands as a mighty weapon of

defence against the unbelievers, and a sure means of obtaining the aid of her who is terrible as an army in battle array, united their voices to implore this great mercy from God. The famous victory of Lepanto, which put a stop to the progress of the Mahometan powers, then threatening to overrun Christendom and trample the cross under foot, was gained on the first Sunday in October, just at the time when the rosary processions were taking place in all parts of the world; and the members of the Confraternity, in their quiet churches at home, with their sure weapon of prayer, were as truly engaged in the combat as those brave men, who, hanging their rosaries round their necks, rose from their knees, to fight and to lay down their lives if necessary in defence of the Church of God.

It may not, perhaps, be generally known, that the beautiful devotion of the "Perpetual Rosary," or, "Guard of Honour," had its rise in this great crisis in the history of the Church. St. Pius V., the great Dominican Pope, who reigned over the Church at that time, when he called upon the Christian princes to rise in arms against the enemies of the cross, commanded also all his faithful children to aid them by fervent and untiring prayer, and in answer to his appeal, which was in a special manner addressed to them, the members of the Holy Rosary Confraternity arranged among themseves to recite the whole rosary in turn throughout the four-and-twenty hours, and thus maintain night and day an unceasing prayer before the throne of God. We, as Rosarians, have the same power in our hands, which nearly three

hundred years ago gained this wonderful victory for the Church, a victory so wonderful, that, as a great author says, "Its like has not been seen either by past or present centuries." And shall not we also, after the example of our forefathers, use our strength in the cause of God and His Vicar on earth? The power of united prayer is as strong in the 19th as in the 16th century, and if proof were wanting, we have it in the victories but lately gained in Italy over the foes of the Church. The Holy Father, surrounded on all sides by his enemies, followed the example of his great patron St. Pius V., and asked the prayers of all Rosarians, which appeal was faithfully responded to by the members of the Confraternity, and their fervour was magnificently blessed by the God of battles. The first victory was gained on the eve of the feast of the Holy Rosary, and another took place on the octave day. The last and brilliant victory of Mentana, which broke the pride of the Garibaldians, was gained, like that of Lepanto, on the first Sunday of the month, a day on which Rosarians all over the world were forming themselves in procession in honour of their Queen, and by their earnest supplications were even at the moment of the battle drawing down on the arms of the faithful champions of the Church the protection of her who is truly called the "Queen of Victories."

Rosarians, as they walk in procession on this beautiful feast of Rosary Sunday, and feel their hearts swell with joy at the thought of the great things done for them by God, should unite in thanking Him, and in imploring His aid in the present needs of the Church. Though her ene-

mies have for the time ceased from fighting, they have not laid down their arms, and the peace we are now enjoying can only be looked upon as a temporary lull in the storm, which will doubtless break again with fresh fury around the bark of Peter. We do not fear the result. It has passed through many such storms in safety, and will pass through many more, even to the end of time. But the present is a time when no faithful children of the Church will be backward in aiding the Holy Father with their prayers, and in begging the blessing of God upon the approaching general council. This is the great event of the age, when all the bishops of the Church will flock from the farthest ends of the world to hold council with their chief, on all that is of the greatest importance to man. The eyes of all men, whether Catholics, heretics, or infidels, are now fixed on Rome, the first in firm faith of the great work about to be effected by God, and the others half in fear and half in wonder and admiration at the sight which there meets their eyes.

THE GROTTO OF ST. DOMINIC AT SEGOVIA, VISITED BY ST. TERESA.

As the feast of St. Teresa, the great patron and reformer of the Carmelites, comes in the present month, it may be interesting to Rosarians, and especially to members of the Third Order of Penance, to read some account of a visit paid by this saint to the grotto celebrated by the watchings and penances of St. Dominic their founder, and institutor of the Holy Rosary.

In the autumn of 1218, St. Dominic, accompanied by a few religious of his order, returned to his native land, which he had not visited for fifteen years. He had left it simple canon of Osma, he returned an apostle, a worker of miracles, the founder of an order, a patriarch, the scourge of the heresies of his time, and one of the most powerful servants of the Church and of truth.

He had learnt from Jesus Christ to elevate his natural affections without destroying them, and we may recognise it as a proof of the love he bore his native land, that he first directed his steps to Segovia, situated near Osma, and one of the principal towns of Old Castille. Here he lodged, not in a sumptuous palace, but in the house of a poor woman, who soon became aware of the treasure she possessed. For several years St. Dominic had been accustomed to wear a rough hair-shirt, sometimes made of wool and sometimes of horse-hair. During his stay at Segovia he took off the woollen shirt and adopted one of much rougher texture. His hostess, through a feeling of veneration, preserved the hair-shirt which the saint had abandoned, and hid it in a box in her room. Some time after, a fire burst out in the room when she was absent, and all the furniture was destroyed. The box alone which contained the precious relic was preserved, and remained unhurt amidst the flames.

But it was of the celebrated grotto that I wished to speak to-day. Segovia is built between two hills separated by a river. On the northern hill, at some little distance from the walls of the town, St. Dominic had discovered a solitary cave, well

suited for the mysteries of penance and contemplation. It was here that he laid the foundations of a convent which he called The Holy Cross. While the building was in progress, the saint made the neighbouring grotto his nightly oratory. It is well known that he used to consecrate the night to prayer and all sorts of pious exercises. But prayers and tears did not satisfy him; three times every night did he mingle his blood with his prayers, thus satisfying as much as he was able that thirst for immolation which is the sign of a generous love.

The grotto of Segovia preserved for centuries the trace of the blood which he there shed night after night, and this blood which flowed through love has always been the object of the veneration of pious souls.

The historian of St. Teresa tells us: "Before leaving Segovia to return to Avila, St. Teresa wished to visit the Dominican monastery of the Holy Cross, celebrated by a grotto now turned into a chapel, in which the glorious St. Dominic did penance and shed much blood. She entered the chapel accompanied by the prior and by Father Diego de Yanguas, her confessor. Having approached the altar, she prostrated herself on the ground and prayed most fervently, while she saw at her left hand the glorious patriarch St. Dominic. After some time Father Diego called the saint. She rose up immediately, her face all bathed in tears, which she tried to hide, as was always her custom in such circumstances. Father Diego heard her confession, said mass, and gave her communion. The saint again began her prayer,

and saw as before St. Dominic at her left side. She asked him why he stood on that side. The saint replied, 'Because the right side is my Master's place.' Immediately after these words she saw our Lord at her right side. She saw Him for some time, and before depriving her of His Divine presence, said, 'Rejoice with Me, My friend.'"

St. Teresa remained in the grotto about two hours. All this time St. Dominic was at her side, testifying to her the great joy he felt at her visit. He told her of the penances which he had endured in this grotto, and of the graces with which our Lord had favoured him. Then the glorious patriarch, taking the hand of St. Teresa, promised to help her most effectually in the affairs of her order, and added other words which consoled her and gave her great joy. She said afterwards that God had there given her such graces, and that she had received so much consolation, that she would have liked never to leave that blessed chapel. O Lord Jesus, source of all good, make us persevere with fervour in the hope of possessing Thee, that with St. Dominic and St. Teresa we may experience the happiness of those who abandon themselves entirely to Thee! May we be associated to Thy sufferings by penance, and made partakers of Thy benefits by Thy grace, that we may at last be admitted to enjoy Thy glory in peace. Amen.

BRIEF OF HIS HOLINESS PIUS IX.

GRANTING ADDITIONAL INDULGENCES TO THE PERPETUAL ROSARY, AND COMMENDING THE REORGANIZATION OF THIS ANCIENT AND PRECIOUS DEVOTION.

Pius IX. Pope, for an everlasting memorial. St. Dominic, founder of the Order of Friar Preachers, acting by the movement and inspiration of God, implored the help of the Immaculate Mother of God, to whom alone it has been given to destroy all heresies in the whole world, for the extirpation of the errors of the Albigenses, and began to preach the Rosary to the people as a singular help against heresy and vice. This devotion has ever since increased in a wonderful manner. Later on, a great number of Christians, and specially the Friar Preachers, following the steps of their holy Founder and Father, applied themselves to cultivate the Rosary with greater care, and to make more acceptable to the Divine Mother this devotion, whose numerous fruits and advantages for the good of the Christian religion were so well known to them. Thus arose the society called the Perpetual Rosary, founded, as has been reported to us at Bologna, at the beginning of the 17th century, by a religious of the Order of the Friar Preachers, in order to render to the Mother of God a perpetual honour by causing the Rosary to be recited in perpetual succession at each hour of the day and night.

This society was nearly destroyed in France by the miserable and wicked revolutions at the close

of the last century; but in our day the zeal of our Venerable Brethren the Bishops of France and the religious of the order of Friar Preachers have given it new life, and have happily strengthened it by new regulations..... We have experienced great consolation in learning that the members of this association can already be counted by hundreds of thousands.

Quite recently our Venerable Brother the Archbishop of Lyons, in his own name, and in the name of several other of our Venerable Brethren the Bishops of France, joined by others of the faithful, and especially by our dear sons the Friar Preachers, has presented us a humble and earnest petition that of our apostolic goodness we would see fit to allow the said association to share in the heavenly treasure of Indulgences.

After God, we have placed all our confidence in the Blessed Virgin Mary, and rejoice in the hope of seeing her in the present day, as formerly, exterminate the monstrous errors of our time, and turn from us or bring to nought the impious attacks of the wicked, if the faithful recite the Rosary often and all over the world: we have therefore willingly listened to the petition presented to us.

And now, trusting on the mercy of Almighty God, and in the authority of His blessed Apostles Peter and Paul, we grant to the faithful who are appointed prefects or sub-prefects in the association of the Perpetual Rosary canonically erected or in future to be erected in any Diocese, a Plenary Indulgence on the day on which they shall enter upon their functions, on condition that truly con-

trite, and having confessed, they receive Holy Communion, visit any public church and there devoutly pray for the peace of Christian Princes, the extirpation of heresies and the exaltation of Holy Mother Church. We grant moreover to all the Faithful in Christ of either sex, who are or who shall be received into the said association, a Plenary Indulgence and the remission of all their sins, on the day on which they shall say the Rosary with devotion at the hour appointed for them each month, on condition that on that day being contrite and having confessed, they receive Holy Communion, visit a church, and there pray according to the conditions mentioned above. Finally, we grant to the prefects or sub-prefects of the association, according to the usual form of the Church, the remission of 300 days of penance which may have been imposed upon them, or to which they may have become liable in any way whatsoever, every time that, moved by fraternal charity, which is patient and kind, they shall enroll any one of the faithful in the said pious association, or when they attend the meetings intended to excite the zeal and devotion of the associates to the frequent recitation of the Rosary, or when they perform in good dispositions any works prescribed by the rules of the association, always on condition that before beginning such work they shall say with contrition and devotion the hymn *Veni Creator* and 3 Aves.

We grant that all these Indulgences, remissions of sins and relaxations of penances, may be applied in manner of suffrage to the souls of

the faithful who have left this world united to God by charity.

Given at Rome at St. Peter's under the ring of the Fisherman, the 12th of April 1867, the 21st year of our Pontificate.

BLESSED ROSES.

In the middle ages it was much the custom amongst the faithful on great feast days, to bring to church, flowers, which were blessed by the priest, and afterwards preserved in each family as a memorial of the various beautiful festivals of the year. This custom, like so many others, has been almost entirely lost, though some traces of it may still be found in those countries in which flowers are offered on the feast of Corpus Christi, to be touched by the remonstrance in which the Blessed Sacrament is exposed, and which are returned to their owners as a pledge and sweet remembrance of the solemn blessing, granted by their hidden God, to the faithful who pressed around Him.

Another trace of this beautiful catholic custom is still seen in the blessing and distribution of roses in Dominican churches on Rosary Sunday. The rose is at once the emblem of virginity and martyrdom, and as such is an offering meet for the Queen of virgins and of martyrs, who is herself described in the poetic language of Scripture under the semblance of a rose, and whose praises the Church daily sings, as the *Rosa mystica*, the mystical rose, whose sweetness fills with joy the hearts of all her children. The blessed roses are

carefully preserved by the faithful, and there are several instances on record, of graces obtained and cures effected by means of these simple memorials of childlike and loving devotion to our Lady of the Rosary. The following is the account of the first awakening of grace, caused by the distribution of roses in the heart of one who signs himself "a man of the world." On Sunday the 7th of October, at about three o'clock, I was passing the "Rue de Vaugirard;" the rain was falling in torrents and obliging all foot passengers to seek shelter in the neighbouring houses. I looked mechanically from right to left, and at last caught sight of a sheltering place in the little Church of the "Carmes," which was served at that time by Dominican Fathers. On reaching the courtyard, I perceived that the interior of the church was resplendent with lights and flowers; and was crowded to such a degree, that I could scarcely find room even in the porch. "What feast are they keeping?" I asked of a good woman who was on her knees beside me saying her rosary. She looked up at me in surprise: "*Comment Monsieur*, don't you know that? It is the feast of the holy Rosary, and as a memorial of the day, the Fathers are going to distribute blessed roses to all who are in the church."

I am passionately fond of all flowers, and particularly of roses, and I wished to take advantage of those thrown, perhaps intentionally, by providence in my way, and which are, alas, so rare! A movement amongst the crowd impelled me forward, and I found myself transported I knew not how in front of the altar rails. The Father Prior (as I

believe) who had just been giving Benediction, was on the altar steps, and made a sign that he was about to speak. I felt myself drawn towards him by a feeling which I cannot define: his pale and noble countenance inspired reverence; every feature beamed with a heavenly joy, and the multitude of tapers burning round the tabernacle shone on him, and surrounded him with an aureole of bright light. His glance, at once sweet and penetrating, rested with joy on the many faithful who surrounded him and listened to his words. His address was simple and touching, and one could feel that his words were the overflow of a full heart speaking to others from its own abundance. "I am going to distribute amongst you," said he, "some little roses; a modest gift because we ourselves are poor. You will find them sweetly scented, as was Mary the Queen of Heaven, and as you inhale their fragrance, you will feel growing within you, a desire to be like this sweet Mother. They are given to you blessed, in order that they may bear with them into your houses the blessing of Mary. Mothers! adorn with them the cradle of your infants to protect them! Wives! show them to your husbands; tell them that these roses will preach to them, and serve them as a shield when forced to leave your side. Maidens! hang them at the foot of the crucifix at your bed head, so that your first glance, the first uplifting of your heart, may be for Jesus and Mary, united in one love!" It would take too long to relate all the beautiful things which the good father went on to say. The distribution began: as I approached to receive my rose, a gentle but meaning smile played on the

lips of the Prior; he seemed to read at the bottom of my soul that word *chance* which had brought me there.

I bowed low and left the church, a graver man than I had entered it. Once outside, I felt myself in a dilemma: I was to dine out, and was also engaged for the evening, but the thought of taking my little bless'd rose into an irreligious house, made me almost blush. I returned home and hung it under the portrait of my mother. My poor mother! she seemed to look at me more tenderly than usual; perhaps her prayers from her place in heaven had guided my steps. Be that as it may, I stayed at home, kept by an attraction stronger than my will. I spent my time in meditating on the small causes which often bring about great effects. I cannot explain all the stormy thoughts which I confided to my mystic rose; it was almost a confession, and the little drop of holy water which rested on its petals was the soothing balm which I applied to my wounded heart! "Who knows," I murmured as I lay down to sleep, "that I shall not return to that church, and holding my rose in my hand, find out that holy friar and say to him, My rose has brought me to your feet, a humbled and a contrite man."

The following are instances of bodily cures, wrought also by means of the blessed roses. Towards the year 1550, there lived at Lisbon a man named Peter Gonzalès, who was for a long time afflicted by a dreadful internal illness. The skill of the best doctors was in vain; with all their remedies they could give him little or no relief, and at length his cure was completely despaired of.

The patient, when he found that human means were of no avail, turned for help to our Lady of the Rosary. He sent for some water in which some blessed roses had been steeped, and this he drank, at the same time invoking Mary with lively faith in her all-powerful intercession. The moment he swallowed the water he felt great relief, and almost immediately afterwards he rose from his bed perfectly restored to health, and went to the church to return thanks to his Benefactress for the signal mercy shown him.

In the same city, a young man lying ill of a burning fever, and suffering also from sharp pain in his side, was recommended by his attendant to drink some water mingled with blessed roses. He did so, and at the same instant his fever left him, and he was completely cured. This took place on 18th June, 1573.

A BATTLE SONG OF THE ROSARY.

The clouds hang thick o'er Israel's camp
  As dawns the battle day;
Arise! bright star of Dominic!
  And chase the gloom away:
And where the foemen fiercest press,
  Thy radiance let us see;
Shine o'er the banners of thy sons,
  And lead to victory.

The combat of the living faith
  Right well our fathers fought,
Six hundred years have passed, and still
  We pray, as first he taught:

And still we grasp within our hands
The sword he used so well,
And armed with Mary's Rosary
We'll beat the hosts of hell.

Six hundred years have passed away,
And men are still the same
As when they felt with burning touch
His torch's kindling flame:
Once more above a darkened world
That living light we'll raise,
That through the mists of heresy,
May pierce its quenchless rays!

Long lines of saints are looking down,
A white-robed host are they,
Our fathers in the Faith, who lived
To light an evil day,
The same white wool is on our breast
That they so stainless wore,
Men call us by the very names
On earth those heroes bore.

Then, children of the saints, arise,
And follow in the track
Their feet have trod, nor let your steps
Be faltering or slack;
God calls us on to trample down
The dragon-brood of sin,
Heaven's gates shine bright before our gaze,
The victor's wreath we'll win!

OUR LADY IN THE NEW WORLD.

(COMMUNICATED.)

Many of our readers, doubtless, are unaware of the vast extent to which devotion to our Lady has increased in the continent of America, especially in the far west.

Well may we call the present age of the Church the Age of Mary, when we behold how rapidly and universally her devotion has spread; and when we see her everywhere revered and invoked; and also the many cathedrals, churches, colleges, and asylums, which are daily being erected to her honour in every city and town of the New World. Even in the most remote regions, we find the name of Mary dear to the hearts of thousands of savages, subduing the wildness of their nature, and rendering them as docile and tractable as little children.

It is in reference to this ruder, but by no means the least beautiful portion of the flock of Mary, that I wish specially to draw the attention of our readers at the present moment. In the summer of 1866, I had the pleasure of accompanying a friend on a visit to Vancouver's Island, which lies off the west coast of British North America, and the population of which consists chiefly of English, Irish, and Indians. My friend had been in the Island in 1852, at which time there were no whites in the place, excepting a settlement of the Hudson's Bay Company fur traders, and two or three English families. He had lived ten years there as a missionary among its aborigines, the Indians,

and the thought occurred to him of spending the few months necessary for recruiting his health in travelling among them and in visiting old haunts.

Accordingly, we started from San-Francisco, California, and after a trip of a few days in a steamer, we arrived at Victoria, the principal city of the Island. Having rested for a day or two in Victoria, we set out on a tour through the Island, travelling exclusively with and among the Indians.

I could relate many amusing incidents of our travels among them, but what struck me most forcibly was their love and devotion to the Mother of God, to her who has ever been, and ever will be, the safe guide and help of Christians, and the sure hope of those who invoke her.

We sailed in a canoe with five or six Indians, in the Gulf of Georgia, the Puget Sound, and the Straits of Juan de Fuca; we penetrated into the very heart of the Island by means of its numerous rivers, and explored to satisfaction its wild and beautiful regions, our attention being everywhere attracted by the distant chanting of the Indian in his canoe, beguiling the tardy hours of twilight by singing, in a stentorian voice, and in his own expressive language, sweet hymns and anthems to Mary.

In traversing, too, the dense and extensive forests with which the Island is covered, and where all is as silent as the grave, save the hollow rapping of some woodpecker over head, you are informed of the approach of an Indian, by hearing in the distance the truly sweet melody of his song, which is dropped as soon as he is aware of your

presence, and is continued when he has passed you and is again out of sight.

It were a pity, indeed, had we always heard their hymns only in the distance, but it was not so. We travelled, as I have said, with Indians exclusively, and more frequently by river or sea than by land, the canoe being the only conveyance used by the Indians in their wild and well-watered regions; and never did they dip their light paddles unaccompanied by some beautiful hymn to our Lady. Need I add, that we often took delight in joining our voices to theirs, for who could listen without being moved to the tender and endearing names given to his heavenly Mother by a poor unlettered savage?

Everything among the Indians in Vancouver's Island and its vicinity, speaks plainly of our Lady. All their missions and churches bear the name of Mary, and you will find few Indian women who are not called by the same sweet name, while the men, as a general rule, answer to the name of Joseph. I may say with truth, that it was from the poor Indians that I best learned to love Mary.

Fond as the Indians are of adorning themselves with beads, they have been taught to appropriate them to a more profitable purpose than mere adornment, for the Rosary forms a great part of their devotion. It is alike, the prayer of the simple and unlettered and the great and learned.

Thus are Mary's Roses blooming in all their fragrance in the fresh and fertile soil of her new garden, America.

THE DEVOTION OF THE FIFTEEN SATURDAYS.

(Concluded from page 142.)

15*th Saturday. The Coronation of the Blessed Virgin. Final Perseverance.*

Before Communion.—Try to imagine the glory of our Blessed Lady and all the Saints in heaven, that you may be encouraged to overcome every obstacle in order to obtain your own bright crown of glory, and go to communion with this intention.

After Communion.—O Jesus, who didst adorn the brow of Thy holy Mother with an incorruptible crown, as a reward for all the sufferings she had endured for Thy sake during her life, grant that I may so live that I also may receive a crown of glory from Thy sacred Hands. Since Thou dost now treat me with so much love, in deigning to visit me, I hope that Thou wilt bestow upon me that final grace which cannot be merited by any efforts of mine.

Prayer.—O Blessed Virgin, Queen of the Holy Rosary, by the joy thou didst experience in the mystery of thy coronation, obtain for me, I beseech thee, the grace of final perseverance, and..... [Here name any special intention for which the devotion has been offered, and do not forget to pray for all the intentions of the members of the Guard of Honour which are placed in the Bede Roll. Also for the General Council.

Practice.—Avoid evil and do good. Renew to-day with all possible fervour your consecration

to the Queen of the Holy Rosary. Perform constantly her favourite devotion, and ask her to obtain for you through this devotion the precious gift of final perseverance.

Queen of the Holy Rosary, pray for us.

L'HEURE DU JOUR.

SERMENT DES CHEVALIERS.

[REFRAIN.]

Je serai fidèle au Rosaire,
Fidèle à mon poste d'honneur.
Prier une heure avec ma Mère,
Ah! pour moi c'est trop de bonheur!

I.

En vain l'indolence coupable
Voudrait s'emparer de mon cœur:
C'est l'heure où la Vierge admirable
Se hâtait vers le Précurseur.

II.

En vain les plaisirs de la terre
Voudraient m'éloigner du saint lieu:
C'est l'heure où ma divine Mère
Au temple presentait son Dieu.

III.

En vain l'enfer dans sa furie
Voudrait m'arracher mon Jésus:
C'est l'heure où la Vierge Marie
Le trouve et ne le quitte plus.

IV.

En vain la chair toujours rebelle
Voudrait se livrer au repos:
C'est l'heure, hélas! où l'on flagelle
Jésus, dont le sang coule à flots

V.

En vain le monde m'environne,
Cherchant à captiver mon cœur :
Non, non, c'est l'heure où l'on couronne
Le front sanglant de mon Sauveur.

VI.

Eh quoi ! ne portant qu'un Rosaire,
Vous vous déchargez de son poids !
Et c'est l'heure où sur le Calvaire
Jésus porte sa lourde croix !

VII.

Ah ! montez donc sur le Calvaire,
Et pleurant en ce triste lieu,
Arrosez les fleurs du Rosaire
Avec le sang de votre Dieu.

VIII.

C'est l'heure où Jésus se reveille
Et sort du sépulcre en vainqueur :
Cueillons une rose vermeille
Pour l'offrir au triomphateur.

IX.

C'est l'heure où quittant la montagne
Jésus s'élève vers le ciel :
Oh ! que notre âme l'accompagne
Jus-qu'en ce séjour eternel !

X.

Ah ! c'est l'heure où l'Esprit de flammes
Vient éclairer notre séjour :
Esprit-Saint, consumez nos âmes
Des feux sacrés de votre amour.

XI.

C'est l'heure où la Vierge bénie
Quittait les ombres du tombeau :
Quand pourrai-je, O Mère chérie,
Contempler votre front si beau ?

XII.

Couronnons des fleurs du Rosairè
Son front si pur, si gracieux,
Et demandons à notre Mère
De nous couronner dans les cieux!

R. P. M. F.

INDULGENCES TO BE GAINED BY TERTIARIES.

On the Feasts of the Titular Patrons of Dominican Churches.

For devoutly visiting the church after confession and communion a plenary indulgence. — For visiting their church in the habit and praying for peace, &c., many years and quarantines.

Feast of the Apostles and Evangelists.

1st. For devoutly visiting their church and saying as alms 5 Paters and 5 Aves for the exaltation of the church, 1000 years and as many quarantines.

2ndly. For the same, 100 years and 100 quarantines.

3dly. For devoutly visiting their church, 60 years & 60 quarantines.

For the Feast of Canonized Saints of the Order, such as St. Lewis Bertrand, Oct. 10—For all the faithful who after communion visit a church of the Order on the feast from first Vespers and pray for peace, a plenary indulgence.

Members of the Third Order can obtain a plenary indulgence on the feast of any Saint or Blessed of the Order, by going to communion. For a list of these Saints and Blessed, see Dominican Calendar at the beginning of the present number.

ANSWERS TO CORRESPONDENTS.

W. H.—A chaplet of five decades secures all the indulgences attached to Rosaries.

Mother Prioress.—(A) Each name must be sent separately. The name in religion is sufficient.—(B) No. Leave has to be specially asked, and sufficient prospect held out that the Priory applying will be enabled to obtain a sufficient number of associates to keep up the unceasing Rosary. Many thousand are needed. It is a matter of immense difficulty to secure the filling up of all the hours with an adequate number for each hour, to allow for forgetfulness, sickness, death. We secured this at Woodchester by aggregating associates from America, India, Australia, and New Zealand. (C) Such is sufficient. Further explanation will be found in "Complete Rosary Book" at p. 40; and the whole subject is treated from p. 33 to p. 50.—(D) It means that a Rosarian gains Plenary and Partial Indulgences on that feast, chiefly by communion and visits to the church. No allusion is meant to reciting one decade.

Zeta.—We imagined you a Catholic. You say you hold the "branch theory." We hold the "branch theory" also; but we have a signal preference for the branches joined to the trunk over

those torn off from it and littering the garden walks. You ask whether, after all, a General Council is not above the Pope. Dear Zeta, we might as well ask you whether, after all, your body is not above your head. You remind us that our Lord says, "Hear the Church:" and if we said, "Hear *Zeta* and obey him," we should not mean a person to hear your arms and legs, but to hear your lips seated in your head. We then should hear you, your body and your soul, speaking through your lips. The Catholic Church on earth is the Mystic Body of Christ, and the Church of Rome is its head, and the mouth of the Church of Rome is the Pope, and the soul of the Mystic Body is the Holy Ghost.

Henry.—Undoubtedly, when a person becomes a Tertiary in a thoughtful way, it is a great spiritual help, and brings many graces to the soul. If directors were more acquainted with the Third Orders, and with the encouragement they have received from the Church, they would more frequently lead souls to such means of special help and support. More persons have been beatified who have been members of the Third Order, living in the family, than have been from any religious order in the cloister. It is an ancient form of the evangelical life specially adapted to the sanctification of the world.

M. M. P.—As you desire a brief public reply as well as the private one already sent, we give it for what it is worth. Copying the words formally recommending prayer to the Association, at p. 88 of the July number of the Rosary Magazine, you say, "Would you advise me to petition the Pope that through the teachings and influence of the Council, the horrors of war may be alleviated; the peace of nations not so easily disturbed; standing armies, the bane of liberty and of civilization, give way to national militias, which will exist, not for the purposes of aggression, but of defence; that Governments may be happily influenced to come to a clearer understanding as to the motives and preliminaries necessary for a just war." We should advise you to do so; but we should not advise you to do so in a way calculated to produce the impression that you believe that all recent wars have been of such a nature that in England and France, all soldiers, officers, confessors, parents educating sons for the army, and taxpayers, have been guilty of mortal sin; and that confessors and bishops were bound, under pain of mortal sin, to have enlightened and warned those thus compromised. Such is not our opinion; we presume it is not your opinion, and therefore to imply that would be to imply a misrepresentation on a momentous question. But if you do hold that opinion we should advise you to petition in accordance with your convictions, but then without involving those who cannot agree with you.

Galway.—In this Jubilee the fasting days can be divided into different weeks. It is best to make the Communion the last act.

Anglo-Saxon.—"Sogarth aroon" is the Celtic for "Priest dear," the familiar expression of Irish love for the Priest.

R. C. C.—The Pope has allowed bronze aluminium to be used for chalices and other sacred vessels. Thus a Chalice and Paten

can be obtained for £2.; a Ciborium for rather less; a Remonstrance for £4. 15s. Competition and increase of use will probably lessen the cost. The material looks like pure gold, and is very strong. The aluminium is mixed with copper; we presume that chemical testimony has been obtained as to the security of this.

L. F.—It is to represent St. Mary Magdalene, washing and kissing the feet of our Lord, and wreathing them with flowers from her own hair:

"Loe! thus I bring a virgin flower
To dresse my maiden Saviour."

As old Herrick sings.

Bernard Bannan.—Five Paters and Aves and Glorias suffice for prayer for the Pope's intention. A church such as you name would have the indulgences of a Dominican church.

Sarah Hughes.—Please send intentions for Bede Roll of Our Lady to Brother Secretary, Dominican Priory, Woodchester, Gloucestershire. If you wish such to be *also* mentioned in Rosary Magazine, state your wish so that the intentions may be read and copied.

J. B. B.—We have often experienced the truth of your remark. Amidst the wonderful devotion to the Rosary which has been preserved in the South of Ireland, it has surprised us in some parts of the country that they, already complying with the conditions, should not be enrolled as members of the Rosary Confraternity, as nothing more would be needed than what they already perform, whereas they would thus share in all the Masses, prayers, and good works of that immense confraternity, would gain 200 days indulgence *on every bead* of the Rosary, several Plenary Indulgences by receiving Holy Communion on the first Sunday of the month, and on many other days, and all those Indulgences named in the "Complete Rosary Book," at pp. 15 and 16. One dozen copies of that little book can be obtained per post for 1s. from Richardson and Son, Derby—distribute it.

Mary Magdalen.—1. When there is no chapel of the Rosary in the parish, Rosarians can gain the Plenary Indulgences by visiting any church. 2. On certain great feasts when there is a Plenary Indulgence *Toties quoties* each time the church is visited, it is necessary to leave the church between each visit, but when the conditions for the Plenary Indulgence are merely Prayer for the Pope's intention, it is sufficient to repeat the prayer. 3. There is no necessity. The scapular of an order worn by a *Tertiary* satisfies for all the scapulars into which the person has been received.

J. J. S.—(1) Twenty-five days is the indulgence for bowing the head at the Holy Name of Jesus. (2) This Indulgence can be gained every time the "Hail Mary" is said, or each time the Holy Name is mentioned in the Litany of the Holy Name. (3) You can send to some shop near a Dominican Priory (*ex. gr.* Mrs. Gibson, Woodchester) asking for a scapular to be sent to you after it has been blessed, you put it on yourself, having been registered a Rosarian.

Correspondents should send their questions at the very beginning of the month if they desire a full reply in the next number.

INTENTIONS FOR PRAYER.

"Pray one for another, that you may be saved."

The prayers of Rosarians are earnestly asked for all the Associates of the Perpetual Rosary, for all their intentions recommended in the Bede Roll, and, amongst those, specially for

Conversion of a lady, formerly a member of a Protestant sisterhood, who has left it, but is not yet a Catholic.

Conversion of a bad Catholic.

15 particular intentions.

A Rosarian asks prayers for her brother, neglecting his duties.

Two members recommend their husbands, who are both drunkards.

Four members ask prayers for their son and brother, who is leading a bad life.

A Rosarian asks prayers for her son, her only support, who is a drunkard; and for all her family, who are neglecting the sacraments; also for the conversion of a Protestant.

A Rosarian recommends his mother and sister, now living away from home; also the spiritual wants of the family.

Prayers are earnestly asked for a fallen member of Holy Church.

A child of the Rosary asks prayers for a very special intention.

A Protestant nobleman asks prayers for a member of his family.

A Catholic parent in great affliction.

A Priest, that his flock may be more frequent at the sacraments.

For a school.

Conversion of 90 Protestants.

Conversion of 17 Anglican clergymen.

Conversion of eight Dissenting ministers.

Conversion of four priests of the Greek Schismatic Church.

A Religious asks prayers for her mother.

Conversion of 77 bad Catholics.

Conversion of a number of tepid careless Catholics in a parish.

Conversion of 15 persons continually relapsing into either drunkenness or frequenting public houses

Six priests ask prayers for their parishes.

A Rev. Mother for her convent.

Prayer for a Bishop, who is ill.

Conversion of two young ritualistic clergymen.

A particular intention.

The spiritual and temporal welfare of a Rosarian.

Conversion of two Protestants is earnestly recommended.

Prayers are asked that a certain person may get grace to refund a sum of money which he holds legally but not justly.

Also, that certain persons may get out of their habits of intemperance.

Conversion of a Protestant clergyman, once near the Church, but who is in danger of falling into infidelity; and for his mother and sister, who have shewn unusual kindness to a Catholic relation.

An associate asks prayers for his sister, who is a Protestant, her husband and sons.

Conversion of two Protestants, baptized as infants in the Catholic Church; also of several other Protestant members of the same family.

For a long prayed-for intention.

For the conversion of one who, it is feared, is neglecting grace.

For a private intention.

For 7 intentions in honour of the seven dolours of the B. Virgin.

Conversion of one bad Catholic and six Protestants.

For a pious intention.

For three young men who are neglecting their religious duties.

For three temporal favours.

A mother asks for the recovery of her son, who has a large family.

For one in great affliction.

For two spiritual and one temporal intention.

An American Rev. Mother begs prayers for a young convert, about to return home to live amongst bigotted relatives.

Also for the conversion of a mother and son, who have long been prayed for in vain, baptized as Catholics, but living without religion.

For the recovery of a poor mother, left very suddenly a widow, with four small children, who has been out of health for two years.

For the recovery and conversion of the wife of an Anglican minister, who has been dangerously ill for the last three months, and has five young children.

For an apostate.

All former petitions continue to be recommended always until the end of the year.

Prayers are asked for all the intentions sent to Bede Roll in sealed envelopes (which of course are never opened, but are prayed for throughout the year, and destroyed unopened at its close.)

Our workhouse children, and success of means proposed for saving them.

The prayers of the associates are also asked for all the intentions of the Confraternity of the Precious Blood, and of the Immaculate Heart of Mary.

The General Council.

The Greek Schismatic sects.

The Anglican and other Protestant sects.

THANKS.

Two priests return thanks for graces received.

Also eleven other persons.

Also a widow, whose son was saved in the midst of a frightful accident, at the very hour of her guard in the Perpetual Rosary.

An associate asks prayers of thanksgiving for the conversion of two persons who have been prayed for by Rosarians.

Thanks are also returned for the restoration to health, after months of sickness, of one who begged for it through the prayers of Rosarians.

Obituary of Rosarians and Tertiaries.

O God, the Lord of mercies, give to the souls of Thy servants, the brothers and sisters of our holy Confraternity, whose death we commemorate, a place of refreshment, the blessedness of rest, and the brightness of light.

R. I. P.

Hannah Tasker.
Charles Moore, M.P.
Elizabeth Hill.
Mary Frances Gurdon.
Jane Morgan.
Bridget Sullivan.
Arthur Mackenzie.
Bridget Molloy.
The Count Romoli.
Caroline Nyren.
Emma Maskett.
John C. Doyle.
William Cunningham.
James Bonnar.
Bridget McManus.
Katty King.
Jane M'Cabe.
Rev. Luke Gaffney.
Mrs. Collindridge.

NOTE.—The name of any departed Rosarian or Tertiary will be admitted to this list, if accompanied by the name of the person recommending it, not, of course, for publication, but as an authentification. Intentions sent by any Rosarians who are also Associates of our Lady's Guard of Honour, will be inserted in the list of Intentions for Prayer. These intentions, and names for Obituary, must be sent before the 10th of the month.

NOTICE.

Orders for "Rosary Magazine" and payments for the same, to be arranged with Messrs. Richardson and Son, Derby. *Private* communications on other matters concerning the Magazine, can be addressed to the Editors, care of Messrs. Richardson and Son, Derby; or to Father Rodolph Suffield, O.S.D., Director of the Perpetual Rosary, the Hermitage, H. Bosworth, Leicestershire.

N.B.—Names or petitions for the Perpetual Rosary Association, or the Confraternity of the Holy Rosary, when not requiring any *private* reply, to be addressed to the Brother Secretary of the Perpetual Rosary, Dominican Priory, Woodchester, Stroud, Gloucestershire.

THE ROSARY MAGAZINE.

No. 7. NOVEMBER, 1869. 2*d.*

CONTENTS.

	PAGE.
English and Scotch Calendar for Month ...	194
Irish do.	195
Indulgences to be gained by members of the Confraternity of the holy Rosary during the Month	196
Maria Nelly, the Orphan Girl	198
The Revolution in Belgium	201
Bishop Dupanloup and the Zouaves ...	202
The month of November	206
Litany for the Departed, by Dr. Newman ...	209
The poor man of Marseilles	209
Answers to Correspondents	217
Intentions for Prayer	221
Obituary of Rosarians and Tertiaries ...	223

LONDON:
THOMAS RICHARDSON AND SON;
DUBLIN, AND DERBY.

May be had of all Booksellers and News Agents.

Price 2d. each—or a packet containing one dozen copies free by Post for 2s.

(The Copyright reserved.)

ENGLISH AND SCOTCH CALENDAR

For the month of November.

1 Mon.—All Saints' Day, gr. d. *Feast of obligation.* Plen. Indul.
2 Tues.—All Souls Day.
3 Wed.—St. Winefrid, v. m. (*Dom. Cal.* B. Simon Ballachi, c. O.S.D., d.)
4 Thur.—St. Charles Borromeo, bp. c., d.
5 Fri.—SS. Zachary and Elizabeth. (*Dom. Cal.* B. Martin de Porres, c. O.S.D., d.)
6 Sat.—St. Leonard, c. (*Dom. Cal.* St. Wilfrid, bp. c., d.—12 Oct.)
7 Sun.—Twenty-fifth after Pentecost. St. Willibrord. (*Dom. Cal.* B. Peter Ruffia, m. O.S.D., d.)
8 Mon.—Four Martyrs, Severus, &c. (*Scot. and Dom. Cal.* Octave of All Saints, d.)

INDULGENCE ENDS.

9 Tues.—Dedication of Basilica of our Saviour at Rome. (*Dom. Cal.* All Saints of the Dominican Order, gr. d. Plen. Indul. for Rosarians.)
10 Wed.—St. Andrew Avellino c., d. (*Dom. Cal.* St. Winefrid, v. m., d. Anniversary of Dead buried in Dominican churchyards. Plen. Indul. for Rosarians.)
11 Thur.—St. Martin, bp. c., d.
12 Fri.—St. Martin, P. m., d. (*Dom. Cal.* Dedication of our Saviour's Basilica at Rome.)
13 Sat.—St. Stanislaus Kostka, c., d. (*Dom. Cal.* B. Alphonsus Navarette, &c., mm. O.S.D., d.—(1 June.) Plen. Indul. for Rosarians.)
14 Sun.—Twenty-sixth after Pentecost. St. Erconwald, bp., d. (*Scot. Cal. and Dom. Cal.* Patronage of the B. V. Mary, gr. d. Pl. Ind.)
15 Mon.—St. Gertrude, v., d. (*Dom. Cal.* B. Albert the Great, bp. c. O.S.D., d.)
16 Tues.—St. Edmund, bp., c. (*Scot. Cal.* Octave of Dedication of Basilica, d.) (*Dom. Cal.* B. Lucy of Narni, v. O.S.D., d.)
17 Wed.—St. Hugh, bp., c. St. Gregory Thaumaturgus. bp. c., d. (*Scot. Cal.* St. Gregory Thaumaturgus, bp. c., d.) (*Dom. Cal.* BB. Sadoc, &c. mm., O.S.D., d.—2 June.)
18 Thur.—Dedication of St. Peter's Basilica at Rome, gr. d.
19 Fri.—St. Elizabeth of Hungary, w., d. (*Scot. Cal.* St. Pontian, P. m., d.)
20 Sat.—St. Edmund, k. m. St. Felix of Valois, c. (*Scot. Cal. and Dom. Cal.* St. Felix of Valois, c. d.)
21 Sun.—Twenty-seventh after Pentecost. Presentation of B. V. Mary, gr. d. Plen. Indul.
22 Mon.—St. Cecilia, v. m., d.
23 Tues.—St. Clement, P. m., d.
24 Wed.—St. John of the Cross, c. d.

25 Thur.—St. Catherine, v. m., d.
26 Fri.—St. Peter, bp., m. (*Scot. Cal.* St. Sylvester, abb., d.) (*Dom. Cal.* St. Andrew Avelino, c. d.)
27 Sat.—SS. Basileus, &c., mm., d. (*Scot. Cal.* St. Elizabeth of Hungary, w., d) (*Dom. Cal.* B. Margaret of Savoy, w. O.S.D., d.)
28 Sun.—First Sunday of Advent. St. Gregory III., P.
29 Mon.—St. Saturninus, m. (*Scot. Cal.* St. Gelasius, P. c., d. Vigil of St. Andrew. Fast and abstinence.) (*Dom. Cal.* B. James de Benefactio, bp. c., O.S.D., d.)
30 Tues.—St. Andrew, Ap., gr. d. Feast of Devotion. (*Scot. Cal.* St. Andrew, Ap., Patron of Scotland, d. I. cl. with Octave.)

IRISH CALENDAR *for the month of November.*

1 Mon.—All Saints Day, d. of I. cl. with Octave. Plen. Indul.
2 Tues.—All Souls Day.
3 Wed.—St. Malachy, bp. c., gr. d. (*Dom. Cal.* B. Simon Ballachi. c. O.S.D., d.)
4 Thur.—St. Charles Borromeo, bp. c. d.
5 Fri.—Of the octave of All Saints. (*Dom. Cal.* B. Martin de Porres, c. O.S.D., d.)
6 Sat.—Of the Octave. (*Dom. Cal.* St. Malachy, bp. c , d.)
7 Sun.—Twenty-fifth after Pentecost. (*Dom. Cal.* B. Peter Ruffia, m., O.S.D., d.)
8 Mon.—Octave of All Saints, gr. d.
INDULGENCE ENDS.
9 Tues.—Dedication of the Basilica of our Saviour at Rome, d. (*Dom. Cal.* All Saints of the Order, gr. d. Plen. Indul. for Rosarians.)
10 Wed.—St. Andrew Avellino, c., d. (*Dom. Cal.* B. Alphonso, &c., mm. O.S.D., d.—1st June. Pl. Ind. for Rosarians.)
11 Thur.—St Martin, bp. c., d.
12 Fri.—St Livinus, bp. m. d. (*Dom. Cal.* Dedication of the Basilica of Our Saviour at Rome, d.)
13 Sat.—St Stanislaus Kostka, c. d. (*Dom. Cal.* St. Didacus, c.)
14 Sun.—Twenty-sixth after Pentecost. Patronage of B.V.M. gr. d.
15 Mon.—St Gertrude, v. d. (*Dom. Cal.* B. Albert the Great, O.S D., d.)
16 Tues.—St. Martin, P. m., sd. (*Dom. Cal.* B. Lucy Narni, v. O.S.D., d.)
17 Wed.—St. Gregory Thaumaturgus, bp. c., sd.
18 Thur.—Dedication of the Basilica of S. Peter's at Rome, d.
19 Fri.—St. Elizabeth, w., d.
20 Sat.—St. Felix of Valois, c., d.
21 Sun.—Twenty-seventh after Pentecost. Presentation of B. V. Mary, gr. d.
22 Mon —St. Cecilia, v. m., d.
23 Tues.—St. Clement, P. m., d.

24 Wed.—St. Columba, abb., gr. d. (*Dom. Cal.* St. John of the Cross, c., d.)
25 Thur.—St. Catherine, v. m., d.
26 Fri.—St. John of the Cross, c. d. (*Dom. Cal.* St. Andrew Avellino, c., d.)
27 Sat.—St. Virgilius, bp. c., d. (*Dom. Cal.* B. Margaret Savoy, v. O.S.D., d.
28 Sun.—First Sunday of Advent.
29 Mon.—St. Colman, bp. c., d. (*Dom. Cal.* B. James de Benefactio, bp. c., O.S.D., d.)
30 Tues.—St. Andrew, Ap., d. II. cl. with an Octave.

Abbreviations.—Dom. Cal., Dominican Calendar for the use of Rosarians. Scot. Cal. Scotch Calendar. Pl. Ind., Plenary Indulgence.

INDULGENCES

TO BE GAINED BY MEMBERS OF THE CONFRATERNITY OF THE HOLY ROSARY, IN THE MONTH OF NOVEMBER.

1st November. *All Saints Day.* Feast of the 5th glorious mystery of the Holy Rosary. The Coronation of the Blessed Virgin Mary, and glory of all the saints.

Plenary Indulgence for the members if they devoutly visit the altar of the Blessed Virgin, and pray for the intentions of the Pope after Communion. Also seven years and seven quarantines on the same conditions.

7th November. First Sunday in the month. Five Plenary Indulgences. 1. By going to Communion in a church of the Confraternity, or if there be none, in any church or chapel.

2. Visiting the altar of the Blessed Virgin Mary after Communion.

3. For assisting at the Rosary procession.

4. In addition to the former conditions, prayer for the Pope's intentions.

5. For again visiting the altar of the Blessed

Virgin Mary, or Rosary chapel, and praying for the Pope's intentions.

Besides these Plenary Indulgences, a great many partial indulgences may be gained by fulfilling any of these conditions.

9th November. *All Saints of Dominican Order.* Plenary Indulgence for any of the faithful who, after Communion, shall visit a church of the order if there be one, otherwise any church or chapel, and pray for the intentions of the Pope.

10th November. Fourth Anniversary of the Dead. Plenary Indulgence for assisting at Mass and Office for the Dead, and praying for the intentions of the Pope after Communion.

14th November. Patronage of the Blessed Virgin Mary.

Plenary Indulgence for visiting the altar of the Blessed Virgin between first Vespers on the eve of the feast, and sunset on the feast itself, after Confession, or having the intention to confess.

Another Plenary Indulgence if Communion and prayers for the Pope's intentions be added to these conditions. Another Plenary Indulgence if the procession be accompanied.

21st. Presentation of the Blessed Virgin Mary. Same Indulgences as on the Patronage, and besides these another Plenary Indulgence for visiting any church whatever, and praying for the intentions of the Pope.

28th November. *First Sunday of Advent.* The Indulgence of the Stations at Rome may be gained by visiting five altars, or one altar five times. Also ten years and ten quarantines. Also, this being the last Sunday in the month, a Plenary

Indulgence for all the faithful who have been accustomed to say, with others, five mysteries of the Rosary, at least once a week.

MARIA NELLY, THE ORPHAN GIRL.

The following account of the life of a poor orphan girl, who died a few years ago in Paris, and who, during her short life, was specially devout to our Lady of the Rosary, from whom she obtained many great graces, will doubtless be interesting to the readers of the Rosary Magazine.

Maria Nelly was born in Paris in 1844. She was abandoned by her parents when an infant, but God made up to her for this great loss, by placing her, in a special manner, under the care of His own most Blessed Mother. We may take it as a proof of the love of Mary for the little orphan, that, as Maria on her death bed used often to repeat with joy, all the chief events of her life had occurred during our Lady's Month. In that month took place her birth, baptism, first communion, confirmation, admission into, and profession in the third order of St. Dominic, and in that month also she went from this world to her eternal home.

Maria Nelly was distinguished from her earliest years by her great love of the Blessed Virgin, to whom she turned in all her childish joys and sorrows, as other children run for sympathy to their earthly mother, and those who saw her at such times would say, it was difficult to believe that she did not really see the Blessed Mother of God before her, so great was the simple loving faith

and trust with which she conversed with her as a child with its mother, often repeating, "I have no mother, but thou wilt replace her." Maria showed her love by striving to practise the virtues which would make her most pleasing in her Mother's eyes, a task which was by no means always easy to her, for she was not born a saint, any more than the rest of us, and it needed many a hard struggle with a naturally quick, and almost fiery temper, to enable her to become the meek, sweet-tempered, and humble child, whom only to know was to love. At six years old, Maria made a vow to say her Rosary every day, and she persevered in this practice up to her death. In her last illness, when unable to pronounce the words, she begged those around her to say the Rosary by her, while she held her beads in her dying fingers, and united her intention with theirs. "One morning," said one of her young companions, "I thought she was asleep, and as I could do nothing for her, I was praying to our Lady to help her in the dread passage from this world to eternity, when I perceived that Maria was looking at me. 'What are you doing?' she said. I held up my Rosary, in answer. 'Thank you,' she said, smiling, 'that is the greatest joy you can give me. I love that you should pray to my sweet Mother near me.'"

At the beginning of May, 1865, a year before her death, Maria wrote, in the following words, her resolutions for the Month of Mary: "Humility and meekness, those, my sweet Mother, are the two virtues which I intend to imitate during the month consecrated to thee. But I must work hard to attain them, and I will redouble my efforts

and my confidence in thee, for thou wilt refuse nothing to a soul which trusts in thee. And I ask of thee, in order to obtain these two beautiful virtues, great love of Jesus, for I feel that without this love all is painful and difficult, but with Him I can do all things. Obtain for me, O my Mother, that I may love Jesus more every day." The Blessed Virgin repaid her child's loving service by many great graces and favours, some few of which came to light in spite of the care with which Maria kept them to herself. On days consecrated to our Lady, Maria's soul was often filled with joy and spiritual sweetness, and once, on the feast of the Presentation of the Blessed Virgin, the anxiety of one of her companions, who was in doubt as to her vocation, was made known to her, and she was able to tell her God's will as to her state of life. On another occasion, on the feast of the Assumption, she received from Mary a formal promise, that she, the Queen of Heaven, would always watch over her as an attentive Mother, and would preserve her from all danger. Another remarkable fact shows the special love of Mary for the orphan girl. Maria's wish had always been that she might never quit the orphanage in which she was brought up, except to enter a convent. But, in her humility, despairing of obtaining so great a favour, she prayed that if it was God's will she might die. Her prayer was heard, she fell ill, and received the last sacraments with the greatest devotion. She told all those around her, that she was about to die, but in spite of the joy she felt at quitting this world, there seemed some little cloud which obscured her perfect happiness. She could

hardly make up her mind to die and leave the great desire of her life unsatisfied. "The day after this," said the superioress of the orphanage, "I was saying my Rosary by the dear dying child, kneeling before the image of the Blessed Virgin, when I seemed distinctly to hear these words: 'Have this child received into the third order of St. Dominic, in order that she may die a religious.' The next day, May seventeen, Maria received the habit and was professed as a member of the third order. From that moment she wished for nothing further on earth, and on the twentieth, the feast of Pentecost, she gave up her soul tranquilly into her Mother's hands, saying, with a firm voice, just as she was dying, 'I desire to see God.' "

THE REVOLUTION IN BELGIUM.

During the revolution of 1830, Mother Margaret was left alone at Bruges, in charge of the children, whose parents were absent in England, and underwent much anxiety and suspense during that alarming crisis. She used to say that her hair stood erect with terror at that time. One evening after leaving St. Walburga's Church, after Benediction, she was about to turn down a particular street on her way home, when a passer-by warned her that it would not be safe. She had hardly retraced her steps, before cannon were fired up the street, and a woman was killed.

The house she then occupied was on St. Anne's Quai, and from the windows she watched the escape of the wife of the King of Holland's minister, who lived just opposite. This lady

was taken out of the back windows, with her son. Within an hour the house was rifled by the mob, and quantities of rich furniture was tossed out of the windows and seen floating down the canal. "How the people did pray at that time!" she would say; "thousands united to form the Association of the Perpetual Rosary. It was that which saved the faith of Belgium."—*Life of Mother Margaret Hallahan, O.S.D.*

BISHOP DUPANLOUP AND THE ZOUAVES.

The following incident was related by Mgr. Dupanloup, Bishop of Orleans, in an allocution addressed to the Pontifical Zouaves at their quarters, at Marino, a little town in the Campagna, a few miles from Rome, in the year 1862. The Month of Mary had been kept with great devotion by these young soldiers, and hearing that the celebrated Bishop of Orleans had arrived in Rome, they requested him to come and say a few words to them at the conclusion of the devotions of the month. He willingly complied with their request, and delivered a most eloquent address on Christian courage and devotion to our Blessed Lady. After describing the life of man as one of continual warfare against his evil passions and inclinations, he went on to say that one of the great weapons to be used in this life-long struggle, was devotion to our Blessed Lady, and specially exhorted his hearers to a great devotion to that short and simple prayer, the *Hail Mary*. "Yes," he continues, "the *Hail Mary*, that prayer privileged by

the Church, and so dear at once to the most enlightened faith, and to the most simple piety—that prayer composed of such simple words, but which I do not hesitate to call words of life and salvation.....This is the prayer which I wish to teach you to love, though I know there is not one among you who does not love it already, and often repeat it; but what I want you to do is, in saying it to consider well its full meaning, and to say it not only with your lips, but to meditate upon it in your heart seriously, and with intelligence and love. You know not what miracles of grace and salvation you may perform in your life and at the hour of your death, by faithfully and devoutly reciting this prayer. I remember once in my life to have met with an example which I shall never forget, of the great power of the *Hail Mary*. It was by the side of a death-bed, where I was receiving the last breath of a spiritual daughter who was dear to me, and to whom I had formerly given her first communion. I am always accustomed in addressing children, about to make their first communion, to recommend to them specially to be very faithful to this simple and powerful prayer, the *Hail Mary;* and this young creature, who was now only twenty, and whose marriage I had blessed hardly a year ago, had been very faithful to my counsels, and had said, as I had also recommended her, some decades of her Rosary every day, and for four years past had recited daily the whole chaplet. All around her was joy and prosperity; her parents and husband were high in this world's favour, and loved her with the most tender affection. Her joy

had just been brought to its height, by the birth of a son, when, in the midst of all this present happiness, and hopes for the future, all of a sudden, at twenty years old, she is to die! I was asked to break to her the terrible news. I entered the room. Her poor husband, her mother, and aged father, were all in the room plunged in the deepest grief; and, in the presence of so much sorrow, I hardly knew how to address the dying person. I was astonished when I approached her, to see a smile upon her lips. Yes, this young wife and mother, who was about to be snatched away so suddenly from the most brilliant hopes, the most lawful joys, and the most tender and pure affections, she was smiling. Death was near, she knew it, she felt it, her face showed signs of its near approach, and yet she smiled with a certain gentle sadness, and yet with joy. I could not help saying to her, 'O, my child, what a blow!' and she replied with an expression which moves me still as I remember it, 'Do you not think that I shall go to heaven?' 'My child,' I replied, 'I have a great hope of it.' 'I am sure of it,' she said. 'What has given you this certainty?' 'Some advice which you once gave me.' 'What advice?' I asked. 'When I made my first communion you advised me to say the *Hail Mary* every day, and to say it well. I have said it every day, and for four years I have not failed one day to say five mysteries of the Rosary. And this it is which makes me sure I shall go to heaven.' 'Why?' I asked. 'I cannot believe,' she added seriously, 'and this thought has never left me since it first struck me, I cannot believe that having said, for the last four years, fifty times

a day to the Blessed Virgin: *Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death*, that now when I am about to die she should not be near me. She is near me, I am sure she is praying for me, and she will conduct me to heaven.' These were the words which this dying woman uttered, and I then witnessed a sight which nothing can equal, a most holy death. I saw a tender creature taken away in the flower of her age, from all that makes happiness on earth, from all that makes us love this life, leaving father, mother, a husband whom she loved, and by whom she was beloved, and a little child so much longed for and so highly prized, leaving all this, not without tears, but with a calm radiance, comforting her parents, blessing her child, encouraging her poor husband, and, in the midst of all these ties, which were being broken, and all these caresses which were trying in vain to keep her, seeing but heaven, speaking but of heaven. Her last breath was a smile at the eternal glory awaiting her. I can never forget this death-bed, and do you also keep the thought in your minds. Whatever may be the length of your life, and the number of your days, say every day with faith and confidence, these beautiful words, *Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death*, and whenever God may call you, you also will feel descending upon you at your last moments the blessing of Mary."

THE MONTH OF NOVEMBER.

November is the month specially consecrated by the Church to the memory of the souls in purgatory. Rosarians therefore, and particularly the members of the Guard of Honour, one of whose special duties is prayer for the dead, would do well to multiply their penances and prayers during this month, for these poor souls who can no longer help themselves. Faithful children of the Rosary, pray to her whom the Church calls the Gate of Heaven, *Janua Cœli*. Beg of her to shorten the sufferings of all those you have loved, that they may enter into a place of refreshment, light, and peace. With this intention be more fervent at all your spiritual exercises, hear Mass more frequently, and go to communion often during the month with this intention. Above all, be faithful in saying your Rosary, and in your hour of Guard. Often offer to Mary this holy garland, by this means you place in her hands her own merits, and those of her Divine Son, and you offer to her the innumerable indulgences to which the Church gives you the right, that she may apply them to these poor souls; in this way you can also offer her all the suffrages of your fellow associates in the Holy Rosary Confraternity, and the merits of the order of St. Dominic, in which you are a sharer. St. Bridget tells us that when we deliver a soul from purgatory by our prayers, it is as pleasing to Jesus Christ as if we were to deliver Him Himself. He will reward us most plentifully in His own time for this great act of mercy.

The same saint, quoted by Benedict XIII., says in her revelations, that from the burning gulf of purgatory she heard a voice saying, "Let all who refresh us in our sufferings be rewarded and repaid." At another time she heard an angel saying, "Blessed are those who, while on earth, by their good works and bodily sufferings bring help to these poor penitent souls." St. Ambrose says that all we give in charity to the faithful departed is changed into graces for ourselves, and that after our death we shall receive a reward a hundredfold. When St. Gertrude was dying the devil appeared to her and began mocking her; because she had, in her lifetime, offered up all her good actions, merits, and prayers for the holy souls, he said she would have to remain a long time in purgatory to satisfy for her own sins. "What pride," he said, "to wish to pay others debts, and not to satisfy your own! Now you will have to suffer in the burning flames of purgatory, and I shall laugh at your folly, while you are lamenting your own pride." Then she saw her Divine Spouse Jesus Christ draw near, who consoled her in the following manner: "To prove to you how pleasing to Me is the charity you have shown towards the souls in purgatory, from this moment I release you from all the sufferings you would have had to endure in Purgatory, and, as I have promised a hundredfold reward, besides this pardon I will liberally increase your glory in heaven, as a recompense to your charity in giving up the satisfactions of your good works in favour of my beloved spouses in purgatory."

Thus it is that Jesus Christ rewards those who

are devoted to these holy souls, and especially those who give up to them all their works of satisfaction, and so make what is called the *heroic act.*

Let, then, our resolution, as members of the Holy Rosary for this month, which is specially dedicated to the holy souls, and for the rest of our lives, be to give them all the help in our power. By that sweet chain of roses, the rosary, we will endeavour to draw out of that place of torments in which they are suffering, the souls of our fellow associates, and to lead them to that dwelling of eternal glory where Mary is waiting for them to repay them abundantly for all the garlands of *Ave Marias* which they have made for her in their lifetime. One very powerful way of helping the holy souls is to send their names to be placed in the Bede Roll or in the obituary of this magazine, and so securing for them the prayers of all the Rosarians and Guard of Honour.

As the 10th of November is one of those four anniversaries on which Mass and special prayers are offered for all the departed of the Dominican order, or those associated with the order, as are Rosarians, all the members are earnestly recommended to join their prayers to those of their fellow associates on that day in a special manner for all their deceased brethren. A Plenary Indulgence may be gained by going to Communion and praying for the Pope's intentions and for the dead.

LITANY FOR THE DEPARTED.

Jesu! by that shuddering dread which fell on Thee;
Jesu! by that cold dismay which sicken'd Thee;
Jesu! by that pang of heart which thrill'd in Thee;
Jesu! by that mount of sins which crippled Thee;
Jesu! by that sense of guilt which stifled Thee;
Jesu! by that innocence which girdled Thee;
Jesu! by that sanctity which reign'd in Thee;
Jesu! by that Godhead which was one with Thee;
Jesu! spare these souls which are so dear to Thee;
Who in prison, calm and patient, wait for Thee;
Hasten, Lord, their hour, and bid them come to Thee;
To that glorious Home, where they shall ever gaze on Thee.

The Dream of Gerontius. Dr. Newman.

THE POOR MAN OF MARSEILLES.

ROSARY VIRTUES:
SECOND JOYFUL MYSTERY.—FRATERNAL CHARITY.

In the second joyful mystery of the Rosary we meditate upon the beautiful example of charity given us in the visit of the Mother of God to her cousin St. Elizabeth. Charity to our neighbour, particularly in the exercise of the corporal works of mercy, is the virtue for which we pray in this mystery, through the intercession of our Blessed Lady. The following story shows the reward

given by God even in this life, as is so often the case, to a small alms, bestowed upon one of His poor for the love of Him.

Not many years ago, amongst the poor beggars who frequented the Church of the Moors, in Marseilles, there was one who attracted the notice of every stranger by his reserved and humble attitude, the extreme poverty of his garments, and his long white beard. Amongst others whose sympathy he excited was a young man of rank and condition, richly dressed, who frequently came on week days to this church at the time of noon. This young man gave liberal alms, and seemed to feel compassion for all the poor who crowded the way to the church, so that its neighbourhood became famous for the unbounded charity dispensed there, close by the altar of that God before whom both rich and poor prostrate themselves, equally in need of support and assistance.

For some months past, however, this young man, passing all other applicants, gave alms only to the old man, and the gift never exceeded a penny. It happened that one day the beggar met his benefactor at the door of the church, and waiting till he passed, saw him enter slowly, putting his hand mechanically to his purse, he then uncovered his head sorrowfully, and passed on without giving anything. From this time the poor old beggar never more received his usual penny. Surprised at such a change, and desirous to know the cause, he addressed himself to the youth one morning seeing him leave the church

ST. ALBERT'S COLLEGE LIBRARY

looking more melancholy than usual, after having remained a long time in prayer.

"Pardon me, sir, but I cannot rest until I have asked you a question. Have I done anything to make me unworthy of your charity?"

"By no means," replied the young man, "but alas! I have no longer anything to give, and in a short time I expect to find myself in your own condition."

The beggar desired to know the cause of his disgrace. The young man then related how, being left an orphan, he found himself obliged to defend his inheritance by a lawsuit: all his riches depended on this property, and in a few months all would be absorbed by the expenses of the suit, which it was impossible for him to persevere in, although sure of ultimate success from the justice of his cause.

"Sir," said the old man, "have you confidence in me? Will you trust me? It may be in my power to assist you in your distress."

"You!" replied the youth, smiling.

"Even so. Do you not know that when the strong man experiences weakness, and suffers from the vicissitudes of life, it is no degradation to him to profit by the resources which Divine Providence sends to his help. Tomorrow evening, at five o'clock, go to No. 7, ——— street, and ask for Mr. H——. I beg of you to grant me this request."

"I accept your invitation," said the young man, greatly puzzled, and they separated.

At the appointed hour the youth knocked at the door of the house named. An old servant

woman opened it at once, and showed him into a handsomely furnished parlour. He found himself in the presence of an elderly gentleman, and was welcomed by him in the most dignified and courteous manner.

"I feel obliged," he said, "by your having kept the appointment made; and the proprietor of this house offers you with all his heart, by my hands, the means to bring your lawsuit to a successful termination."

"But, sir, may I enquire to whom have I the honour of speaking? whose is the generous soul, softened by pity for my fate, who so disinterestedly comes forward to preserve to me my position in society?"

At those words, spoken with much feeling, the unknown smiled, and invited his guest to walk with him in the garden. He led him through many winding paths, covered as an arbour with foliage, until they reached a subterranean apartment, which, after unlocking and entering, he locked again in a moment. Passing through the first chamber, he bade the young man enter the next, and retired saying, "Pray have the goodness to wait here a few moments." Left alone, a crowd of thoughts intruded themselves, and the youth did not observe what was passing before his eyes. His attention was at length aroused by seeing light through a large chink in the wall, and he then took notice of a secret door opposite him. Here alone, bent on his crutch, was an old man with a white beard and coarse woollen garb. Could it be the poor pensioner of

the Church of the Moors who came forward and passed slowly across him?

"*Do you know me now?*" said he, with that plaintive voice which the youth so well remembered to have heard so often asking him for alms, and saying this he took off his beard, let fall his loose coat, and addressing himself to the young man, he proceeded to say, "I have no doubt you are surprised at the double character you have seen me assume. Lest you should, however, for a moment believe me capable of a deceitful or unworthy purpose, I will relate to you a portion of the sad history of my unhappy life. I was a merchant, and, by the help of God, my prosperity was such as to enable me, in two years' time, to retire from business. I had a wife, wise, fearing God, who loved me with all her heart, and next to me her children, who were the light of our eyes. Our eldest son was just twenty years old, the second fourteen, and our daughter sixteen. Respected and loved at home, esteemed abroad, where was there a man so happy in this world? Well, hear what occurred in the short space of less than two years from this time. I was not by nature a cruel or avaricious man, but the habit contracted in my early years, when engaged in commerce, of keeping an account of every trifle, and putting each small sum out at interest, seeking profit from every transaction, and striving to employ each moment usefully, caused me to feel a high esteem for active men of business, and a decided aversion and contempt for lazy and indolent persons, no matter what class of society they belonged to.

One day as I entered my house, surrounded by my blooming family, a man accosted me, who seemed bowed down more by misfortune than age, and in a supplicating tone asked for an alms for the love of God. 'What, alms for you!' I replied, in a voice of displeasure; 'go and work, you lazy idle fellow, you may still be a useful member of society.' But he, drawing from his bosom his right arm, showed me that his right hand was wanting, and he pronounced these words in a solemn voice: 'Thus do Christians treat us. Evil fate to him who insults the poor of Jesus Christ.' He then went away, and I entered my house without concerning myself more about him; but whatever occupation I was engaged in afterwards, the menacing countenance of this beggar appeared before my eyes continually, and the words he spoke seemed to threaten me and my family with some misfortune. I repented of my expression, and would gladly have repaired my fault. For this end I used every means in my power to find him out, but all to no purpose. Eight days afterwards my youngest son fell sick of small pox, and all the skill of physicians failing to cure him, he died after four days' illness. You may imagine what was the desolation of my wife, children, and all my family. A month had not elapsed when my eldest son was carried off by an epidemic fever. The mother, not having strength to bear this double stroke abandoned herself to immoderate grief; she went about the house from morning till night calling on the names of her two sons. The care of the household, and the

education of her daughter, which used to engage all her attention, became quite indifferent to her; now, our only child was as a stranger to her: finally, scarcely could I be convinced of the sad reality, but, O pity me! my wife, the sweet companion of my life, had lost her reason from excess of sorrow, and at the end of a year's suffering was laid in the tomb. There now remained to me in this world but one amiable child, whom in my abandoned state I loved the more intensely. Overcome by the fatigue she sustained during the long illness of her mother, and bowed down by this last stroke, she seemed likely to fall into an early decline. One night, as I watched at the pillow of my suffering child, I felt persuaded that from the Divine Mercy and Compassion alone could I hope for the preservation of her life, to me so precious. I then resolved to make a vow to God that if she were restored to me in health, I would go every morning to beg in the city, and spend a part of each day with those whom I had insulted in my pride. Almighty God graciously received my humble vow. My daughter from that hour began to improve in health, and in a short time was perfectly restored. So great was my satisfaction at this result, that the sacrifice I had made seemed light and insignificant. I at once commenced fulfilling my promise without acquainting any person about me. Under the pretence of making experiments in natural philosophy, I forbade entrance into this chamber. Here I kept my mendicants' clothes. At dawn of day I entered, leaving by a secret passage, and without ever having been seen. Need I

tell you the sums received by me from the piety of the faithful were again distributed amongst the poor each day, never waiting for the morrow. You have now heard, my friend, the principal part of my history. I venture to hope that this story will inspire you with confidence in me, and that you will permit me to assist you in the prosecution of the law suit necessary in order to recover your property."

The young man, greatly affected, did not know how to refuse, and accepted the aid offered with such hearty good will.

The suit was gained, and gratitude soon bloomed into affection, from which grew a close intimacy and friendship between the two. The old man learned that the soul of the youth was adorned with many virtues, and he, on the other hand, found in his benefactor a second father, whose happiness was crowned by the union of his only daughter with this excellent young man.

You will agree with me in saying that the alms of one penny was well rewarded; but, let us reflect, and from this little seed we shall gather finer fruit. The kingdom of heaven is promised to him who gives a cup of cold water for the love of God. However small the gift, we shall be sure to find under the garb of the beggar One Who has declared that He will give a great reward for every act done to Him in the person of the poor. Let us remember the words of the Gospel: "As long as you did good to one of these My least brethren, you did it to Me."

ANSWERS TO CORRESPONDENTS.

An Emigré, who asks for prayers for the conversion of Guizot, asks whether it is true that he has written very favourably of the Catholic Church, as to the position assumed by the Church relative to modern society. Guizot says: "The Catholic Church has learned to measure the extent, and to foresee the consequences of ideas and events. It has been taught to recognise the revolutionary and anti-Christian spirit. Its own experience has taught it prudence, and fitted it for the struggle." Amongst the dispositions which he considers "the Catholic Church has seen spring up and expand within its bosom," he enumerates "the submission to political vicissitudes and the force of events." He says: "For centuries the Catholic spiritual power has often and effectively protected social privileges against temporal despotism." After pointing out the unhappy effects and eventual failure resulting from the union between absolute temporal and absolute spiritual power in the attempt to impose a common yoke, alike fatal to both, he proceeds: "I sometimes picture to myself what might happen, if, one day, the supreme power of the Catholic Church, the Papacy, should accept, fully and openly, the principle of religious liberty. Not that of mental indifference, but of the incompatibility and absolute illegality of force in matters of faith. This principle does not touch any bases of Catholicity; neither the unity, nor spiritual infallibility of the Church and its head, nor any dogma essentially religious. It consists solely in recognizing the separation of civil and religious life, the authority of mind alone over mind, and the right of human conscience not to be governed, in its relations with God, by human decrees and punishments. We cannot estimate by anticipation the effect which the frank and firm introduction of this principle into the Catholic Church might produce in the civilized world. By its strong organization, by the splendour of its worship, by many of its institutions and maxims, that Church responds to powerful instincts of human nature. If it would seriously renounce, without reserve or theological subtilty, all alliance with absolute temporal power, all hostility against civil liberty, all appeal to physical constraint in the spiritual order, it would receive much strength; for, without ceasing to be religious itself, it would return to social harmony with the present and the future. Will this political reform of Catholicity take place? Will there ever be at the head of the Catholic Church a powerful and commanding genius to proclaim its legitimacy and necessity? No one can tell. In that Church, amongst its followers and priests, favourable symptoms manifest themselves, and efforts are made to introduce and establish in the relations of civil and religious society a real and reciprocal liberty. But other symptoms and acts reveal, at the same time, in the bosom of Catholicity, a senseless obstinacy for the pernicious routines of ideas and language, which leads the ill-disposed and indifferent to exclaim, "You see plainly the case is

beyond cure.'" Again he describes "the Catholic Church and modern society, mutually suspicious, watching and sounding each other, doubtful whether they can live in concord." "It is not less true that it is under the shelter of its little temporal sovereignty that the Papacy has proclaimed and supported in Europe the essential difference between the Church and the State, their reciprocal domains and privileges. This party, the safeguard and honour of modern civilization, has derived birth and strength from the double character of the Papacy." Again: "The world has now a paramount question to resolve, which stands thus: which of these two enterprises is the least impracticable; to introduce and establish in the Catholic Church civil liberty, or to maintain Christian order in Catholic countries by overthrowing the foundations of the Catholic Church, and to effect this overthrow, by invading, the liberty and rights of nations?"

Teresa—(1.) and (3.) Can only be answered by your confessor. We could only venture to say this: the way of making a confession signifies little; if you made yours in an unsatisfactory manner your confessor would have told you. As to Holy Communion, state to your confessor your health, strength, and daily circumstances, then propose a rule, not too difficult, but which you think attainable, and be guided by the decision of your confessor. (2.) A Tertiary is bound to say each day either the Dominican Office of our Lady, or the Little Office of St. Dominic, or the Paters and Aves answering to the different parts of the office, as named at p. 95 of vol. i. of the "Tertiary's Guide;" the offices are in the second volume. The office does not bind under pain of sin; and in the event of sickness or grave difficulty there would be no irreverence in omitting it.

James.—My dear boy, your compositions would not do for press quite as yet, and the good priest who advised you not to spend all your pocket-money in printing was quite right, though you were offended at his calling it a "harum-scarum miscellany." Perhaps you will appreciate his expression when you remember that "harum-scarum" meant four horses driven in a line. Now "tandem," "two at length," is rather hard driving; but you had a team of six—hard work to pull together under very experienced hands. So try again, and God bless you.

A Tertiary.—Pius VII. renewed to private Tertiaries all the privileges and graces ever granted directly or indirectly to the Order of Friar Preachers, so far as they did not clash outwardly with the authority of the ordinary; and they share in all the merits and satisfactions of the Order on earth and in heaven.

Canonicus.—Your reverence will pardon our not going at all into the discussion regarding the Jesuits mooted in an able Catholic contemporary. In the Rosary Magazine we do not wish to touch on any matter regarding which difference of opinion exists amongst good Catholics. In replying to a very important letter on the Freemasons, we could not avoid naming the Jesuits, as Zeta's

entire argument consisted in drawing the parallel to which we alluded to expose its utter and fundamental fallacy.

T. M. S.—It would be an admirable and devout act to recommend, as you propose, a number of deceased persons to the prayers of the Perpetual Rosary, and thus to obtain for them the great Indulgences of your hour of prayer. You can thus, without any irreverence, take up for a single month additional hours, have them entered at Woodchester for the month, and afterwards revert to your ordinary practice.

A Friend and Rosarian—As through piety you desire to do good by promoting the circulation of the "Rosary Magazine," and ask how, I would suggest these means. 1. Get a placard from Richardson, of Derby or Dublin, and have it placed somewhere prominently. 2. Ask the local Catholic bookseller to supply it, or else procure a dozen or so yourself, per post, and supply it. 3. Send a copy now and then to a friend at a distance. 4. Ask Tertiaries and Rosarians specially to interest themselves in making it known. 5. Where approved by the priest, have it sold at chapel doors on the last Sunday of each month.

Celt.—(1) The Holy Well and Holy Stone at Ardmore derive their sanctity from St. Declan. The legend is that, at the prayer of the saint, the rock floated over the sea from Rome, with the vestments of the Saint, bell for his adjacent round tower, and all accessories for the Holy Mass, which he first celebrated there on the 24th of July. The Blessed Sacrament and the sacred vessels were (as supposed) preserved within the Round Tower, which is considered the most perfect in Ireland. (2) The "Annals of Innisfallen" were written in the monastery founded by St. Finian in the Island of that name in the Lake of Killarney. In that country where so often

"Thy suns with doubtful gleam
Weep while they rise,"

It seemed like a dream of poetry when, on a summer's evening of exquisite beauty, in company with a friend full of youthful enthusiasm, we moored our boat into the creek of that lovely island, with its rocks and monastic ruins, and its glades of ash trees and of hollies.

"Sweet Innisfallen long shall dwell
In memory's dream, that sunny smile,
Which o'er thee on that evening fell
When first I saw thy fairy isle."

J. A.—(1.) When several Plenary Indulgences are to be gained on one day, it is necessary to repeat the prayers for the Pope's intentions each time the indulgence is tried for. (2) For obtaining all the indulgences attached to the scapular of the Immaculate Con-Conception, six Paters, Aves, and Glorias should be said; three in honour of the Holy Trinity, three in honour of the Immaculate Conception, and one Pater, Ave, and Gloria for the Pope.

J. M. J. D., Belfast.—(1) We do not know that our Lord wore any scapular (2.) The most ancient artists most frequently represent the Wound on our Lord's Right Side, implying that it pierced across to His Sacred Heart. Some ancient representations, however, place the Wound on the Left Side, just over the region of the Heart. The Sacred Heart of our Lord has, however, two Wounds, one received from the spear. and the other from the breaking of His Sacred Heart, the last bitter agony that caused His death. The breaking of the Heart of our Lord was the physical cause of our Lord's death. Revelations of different saints make known to us that His grief at the ingratitude of men caused this extremity of human woe. (3.) The beads of which you ask are of new origin. You say five times a Pater and five Glorias. (4) It is generally considered that three nails only were used at our Lord's crucifixion, the two Feet being supported upon a rest, and pierced with one nail. (5.) The highest indulgence for beads is obtained by the Dominican and Bridgetine indulgences combined. i.e. two hundred days on every Pater and Ave. See "Complete Rosary Book," p. 56. The conditions for the Confraternity of the Angelic Warfare you will find in the "Little Crown," p. 168, and a full account of the miracle and the origin of the devotion in "St. Dominic and St. Thomas," (Richardson and Son, Derby, 6d.) (7th) Sister Emmerich, in her meditations on the Dolorous Passion of our Lord, mentions the Right Shoulder as the one wounded by the carrying of the Cross.

W. J. M., Dublin.—(1.) The members of the Confraternity of the Holy Rosary undertake to say the fifteen mysteries in the course of the week, divided in any way whatever. They must send their names to be enrolled to some place where the Confraternity is established, and, in order to obtain all the Indulgences, must have their beads blessed by a Dominican Father, or by some priest who has obtained the same powers from the Dominican Provincial. The Perpetual Rosary or Guard of Honour consists of a certain number of the members of the Confraternity of the Rosary, who undertake to say the whole Rosary at some particular hour of the day or night once in the month or year. They also send their names to be entered on the books, stating at what hour they undertake to say the Rosary. For further explanation, see "Little Crown," and "Complete Rosary Book," (Richardson and Son, Derby.) (2.) Petitions for the Bede Roll may be sent either to Father Director, or to the Brother Secretary of the Perpetual Rosary, Woodchester, (without adding any private name outside the letter.)

Correspondents should send their questions at the very beginning of the month if they desire a full reply in the next number.

The Brother Secretary would feel grateful to correspondents requiring answers to their letters, if they would kindly give their full address, as letters are being constantly returned owing to insufficient direction.

INTENTIONS FOR PRAYER.

"Pray for one another, that you may be saved."

The prayers of Rosarians are earnestly asked for all the Associates of the Perpetual Rosary, for all their intentions recommended in the Bede Roll, and, amongst those, specially for

The Dominicans in Trinidad.

Two widows in great difficulties.

A private intention.

Archbishop Amanton, O.P., dangerously ill.

The recovery of the mother of a large family.

Three young men neglecting their religious duties.

Two temporal favours.

A child who is in danger of being taken by a Protestant relation and brought up a Protestant.

Two Protestant families.

For the grace of humility and light to know the will of God.

A mother asks prayers for two sons.

For the success of an undertaking, and for some employment for a young man. The writer will say the Rosary daily for a month for the intentions of the Confraternity.

For the grace of obedience for Père Hyacinthe.

Prayers are asked for one who has received Sacraments unworthily.

Prayers are earnestly asked for the relief of a person under great affliction.

Three special intentions.

A convert in danger of losing her faith.

A Rosarian recommends to the prayers of the associates his sister, (a Protestant,) now dangerously ill.

Prayers are asked for a soul in great danger of sin.

Also for one dying without the Sacraments.

Prayers are asked for the restoration to health of a clerical student who is unable to continue his studies.

Three young persons, to know and to do the will of God.

For a long absent brother, whether living or dead is not known.

For a brother who is greatly distressed.

For the conversion of two very careless Catholics.

An associate asks prayers for the repose of the soul of her husband, also for the conversion of his mother and family, who are Protestants.

The conversion of a brother, who is living in drunkenness and sin.

An associate asks prayers for her mother, who was baptized a Catholic some seven months ago, and has never gone to any Sacraments since.

A Rosarian asks prayers for a priest under great trials of body and mind.

A Tertiary asks prayers for a priest, that he may be restored to his mission. Asked by the desire of his congregation.

Prayers are asked for two intentions long prayed for.

A bad Catholic.

Restoration to health of three priests.

Conversion of a Presbyterian and his wife and son.

A son recommends to the prayers of the associates his mother and family, all Protestants.

A mother most earnestly requests prayers on behalf of her son only thirteen years of age, and who has commenced already to lead a bad life.

A wife recommends the soul of her husband.

A bishop asks prayers for his diocese during his absence for the Council.

A bishop asks prayers for three special intentions.

A priest for his parish.

Another priest for his schools.

Another priest for his congregation.

Another priest for his schools and a home.

Three other priests for their parishes.

Five priests bound on the foreign missions ask prayers.

Prayers for four convents.

Nine boys at a college ask prayers for a joint special intention.

Six parents ask prayers for their children.

A priest for seven special intentions.

A priest asks prayers for nineteen persons deceased, also for his parents deceased.

Prayers for 57 Protestants.

Thirty-five bad Catholics.

Forty-five tepid Catholics.

Thirty-three private intentions.

Repose of the souls of three persons.

A priest for the blessing of God and our Lady on a mission to be given in his parish, and that it may increase zeal and lead to conversions.

THANKS.

A priest returns thanks for eight very remarkable answers to prayers—intentions which he had recommended to the Perpetual Rosary.

Five other persons return thanks.

An associate returns thanks for a temporal favour which has been prayed for by Rosarians.

A Rosarian returns thanks for an answer to her petition, which has been granted in a most unexpected manner.

Obituary of Rosarians and Tertiaries.

O God, the Lord of mercies, give to the souls of Thy servants, the brothers and sisters of our holy Confraternity, whose death we commemorate, a place of refreshment, the blessedness of rest, and the brightness of light.

R. I. P.

Rose Smith.	Bridget Mulroody.
Jane Hallom.	Rev. Father Trouche, O.P.
G. and S. S.	Rev. Father Mentel, O.P.
Emma Hansom.	Mrs. Maria Symcox.
Joseph Pettigrew.	Sister Mary Paula Smith.
John Rooney.	Thomas Bagnall.

NOTE.—The name of any departed Rosarian or Tertiary will be admitted to this list, if accompanied by the name of the person recommending it, not, of course, for publication, but as an authentification. Intentions sent by any Rosarians who are also Associates of our Lady's Guard of Honour, will be inserted in the list of Intentions for Prayer. These intentions, and names for Obituary, must be sent before the 10th of the month.

NOTICE.

Orders for "Rosary Magazine" and payments for the same, to be arranged with Messrs. Richardson and Son, Derby. *Private* communications on other matters concerning the Magazine, can be addressed to the Editors, care of Messrs. Richardson and Son, Derby; or to Father Rodolph Suffield, O.S.D., Director of the Perpetual Rosary, the Hermitage, H. Bosworth, Leicestershire.

N.B.—Names or petitions for the Perpetual Rosary Association, or the Confraternity of the Holy Rosary, when not requiring any *private* reply, to be addressed to the Brother Secretary of the Perpetual Rosary, Dominican Priory, Woodchester, Stroud, Gloucestershire.

New Works published by Richardson and Son.

THIS DAY,

Printed with new type, on superfine toned paper, with fine Portrait, one volume demy 8vo. price 10s. 6d.—full gilt sides 2s. 6d extra.

The Life and Letters of Frederick William Faber, D.D., Priest of the Oratory of St. Philip Neri, by John Edward Bowden, of the same Congregation.

"A man of unquestionable abilities, a clever and fluent talker. He made an impression which must have satisfied his most daring hopes."—*Pall Mall Gazette*

This Day, post 8vo., price 2s. 6d.

Brief Sketch of the Early Life of the late F. W. FABER, D.D., by his only surviving Brother.

This Day Published, complete in One Volume, fine post 8vo., price 5s.

The Scale of Perfection. By Walter Hilton, Edited, with Preface and Notes, by Robert E. Guy, B.A., Priest of the Holy Order of St. Benedict.

"The clearest, best balanced, and best adapted for wide circulation of any of our old ascetic works."—The Right Rev. Bishop of Birmingham.

This Day. price 3d.

A Pastoral Letter on the approaching Œcumenical Council, by the Right Rev. Dr. Ullathorne, Bishop of Birmingham.

This Day, price One Shilling.

Hidden Joy in God's Presence: Points of Meditation on the Life of Our Blessed Lord, and on the Holy Rosary of our B. Lady. Compiled by a Priest of the Diocese of Birmingham.

Catholic Almanacks for 1870.

PRICE ONE PENNY EACH.

The CATHOLIC ALMANACK and Guide to the Service of the Church.

The CATHOLIC ALMANACK and Guide to the Services in Churches served by Fathers of the Society of Jesus.

The CATHOLIC ALMANACK and Guide to the Services in Churches served by Fathers of the Holy Order of St. Benedict.

Any of the above Almanacks may be had with Illustrations and interleaved with writing paper, price Sixpence each.

London: Dublin; and Derby, Richardson and Son.

THE ROSARY MAGAZINE.

No. 8. DECEMBER, 1869. 2*d.*

CONTENTS.

	PAGE.
English and Scotch Calendar for Month ...	226
Irish do.	227
Indulgences to be gained by members of the Confraternity of the holy Rosary during the Month	228
Thoughts on the Nativity. By B. James of Voragine	230
The Water of La Salette	234
Christmas Hymn	239
B. Sadoc and his companions	240
Legends of the Rosary	245
Capital punishment among the Romans ...	246
Les Saints Innocents	249
Acrostic and Anagram	250
Answers to Correspondents	250
Intentions for Prayer	253
Obituary of Rosarians and Tertiaries ...	255

LONDON:
THOMAS RICHARDSON AND SON;
DUBLIN, AND DERBY.

May be had of all Booksellers and News Agents.

Price 2d. each—or a packet containing one dozen copies free by Post for 2s.

(The Copyright reserved.)

ENGLISH AND SCOTCH CALENDAR

For the month of December.

1 Wed.—St. Natalia. Fast and abst. (*Scot. Cal.* St. Didacus, c. sd. *Dom. Cal.* St. Edmund, bp. c., d.)
2 Thur.—St. Bibiana, v. m., sd. (*Dom. Cal.* Translation of St. Peter Martyr, gr. d.)
3 Fri.—St. Francis Xavier, c., d. Fast.
4 Sat.—St. Peter Chrysologus, bp. c. D., d. (*Dom. Cal.* S. Barbara, v. m., d.)
5 Sun.—Second Sunday of Advent, sd.
6 Mon.—St. Nicholas, bp. c., d.
7 Tues.—St. Ambrose, bp. c. D., d. (*Scot. Cal.* Octave of St. Andrew, ap , d.)
8 Wed.—Immaculate Conception, B.V.M., d. I. cl. Fast and abst.
9 Thur.—St. Birinus, bp. c , d. (*Scot. Cal.* St. Ambrose, bp. c. D., d. *Dom. Cal.* St. Hugh, bp. c., d.)
10 Fri.—Of the Octave, sd. Fast. (*Scot. and Dom. Cal.* Translation of the House of Loretto, gr. d.)
11 Sat.—St. Damasus, P. c., sd. (*Dom. Cal.* St. Edmund, king, m., gr. d.)
12 Sun.—Third Sunday of Advent, sd.
13 Mon.—St. Lucy, v. m., d.
14 Tues.—Of the Octave, sd. (*Scot. Cal.* St. Eutychian, P. m., d. *Dom. Cal.* St. Norbert, bp. c., d.)
15 Wed.—Ember Day. Octave Day of the Immaculate Conception, d. Fast. Abst.
16 Thur.—St. Eusebius, bp. m., sd. (*Dom. Cal.* B. Sebastian Maggi, c., O.S.D., d.)
17 Fri.—Ember Day. Feria. Fast. (*Scot. Cal.* St. Deus-dedit, P. c., d. *Dom. Cal.* B. John Massias, c. O.S.D., d.)
18 Sat.—Ember Day. Expectation of B.V.M., gr. d. Fast and abst. Plen. Indul. for Rosarians.
19 Sun.—Fourth Sunday of Advent, sd.
20 Mon.—Vigil. (*Scot. Cal.* St. Gregory III., P., d. *Dom. Cal.* St. Dominic de Sylos, ab., d.)
21 Tues.—St. Thomas, ap., d. II. cl. Feast of Devotion.
22 Wed.—Feria. Fast and abst. (*Scot. Cal.* St. Nicholas, P. c., d. (*Dom. Cal.* B. Mary Mancini, wid., O.S.D., d.)
23 Thur.—Feria. (*Scot. Cal.* St. Melchiades, P. m., d. *Dom. Cal.* B. John Liccius, c. O.S.D., d.)
24 Fri.—Vigil. Christmas Eve, d. Fast.

INDULGENCE BEGINS.

25 Sat.—Christmas Day, d. I. cl. with Octave. Holy day of Obligation. Pl. Ind.
26 Sun.—St. Stephen, proto-martyr, d. II. cl. with Octave.
27 Mon.—St. John, ap. and Evan., d. II. cl. with Octave. Feast of Devotion.

28 Tues.—Holy Innocents, mm., d. II. cl. with Octave. Feast of Devotion.
29 Wed.—St. Thomas of Canterbury, bp. m., d. I. cl. with Octave. Feast of Devotion.
30 Thur.—Of the Octave of Christmas, sd.
31 Fri.—St. Sylvester, P. c., d.

IRISH CALENDAR *for the month of December.*

1 Wed.—St. Lawrence, bp. c., gr. d.
2 Thur.—St. Bibiana, v. m., sd.
3 Fri.—St. Francis Xavier, c., d. Fast and abst. from eggs.
4 Sat.—St. Peter Chrysologus, bp. D., d. (*Dom. Cal.* St. Barbara, v. m., d.)
5 Sun.—Second of Advent. Plen. Indul.
6 Mon.—St. Nicholas, bp. c., d.
7 Tues.—St. Ambrose, bp. D., d.
8 Wed.—Immaculate Conception B.V.M., d. of II. cl. with Octave. Plen. Indul.
9 Thur.—Of the octave, sd. (*Dom. Cal.* B. Sadoc and companions, mm. O.S.D.)
10 Fri.—Of the Octave, sd. Fast and abst. from eggs. (*Dom. Cal.* Translation of House of Loretto, gr. d.)
11 Sat.—St. Damasus, Pope, c., sd. Fast. (*Dom. Cal.* Translation of St. Peter Martyr, O.S.D., gr. d.)
12 Sun.—Third of Advent.
13 Mon.—St. Lucy, v. m., d.
14 Tues.—Of the Octave, sd. (*Dom. Cal.* St. Norbert, bp. c., d.)
15 Wed.—Ember Day. Fast. Octave of Immaculate Conception, B.V.M., d.
16 Thurs.—St. Eusebius of Vercelli, bp. m., sd. (*Dom. Cal.* B. Sebastian Maggi, c. O.S.D., d.)
17 Fri.—Ember Day. Fast and abst. from eggs. St. Didacus, c., sd. (*Dom. Cal.* B. John Massias, c. O.S.D., d.)
18 Sat.—Ember Day. Fast. Expectation B.V.M. gr. d.
19 Sun.—Fourth of Advent.
20 Mon.—Vigil. St. Flannan, bp. c., d. (*Dom. Cal.* St. Dominic de Sylos, ab., d.)
21 Tues.—St. Thomas, ap., d. II. cl.
22 Wed.—Feria. (*Dom. Cal.* B. Mary Mancini, wid., O.S.D., d.)
23 Thur.—Feria. (*Dom. Cal.* B. John Liccius, c., O.S.D., d.)
24 Fri.—Vigil. Christmas Eve. Fast.
25 Sat.—Christmas Day, d. I. cl. with Octave. Pl. Ind.
26 Sun.—St. Stephen, proto-martyr, d. II. cl. with Octave.
27 Mon.—St. John, Ap. and Evan., d. II. cl. with Octave.
28 Tues.—Holy Innocents, mm., d. II. cl. with Octave.
29 Wed.—St. Thomas of Canterbury, bp. m., d.
30 Thur.—Of Sunday within the Octave, sd.
31 Fri.—St. Sylvester, Pope, c., d.

INDULGENCES

TO BE GAINED BY MEMBERS OF THE CONFRATERNITY OF THE HOLY ROSARY, IN THE MONTH OF DECEMBER.

5th December. First Sunday in the month. 2nd Sunday of Advent. Five Plenary Indulgences, and several partial Indulgences, see page 100, under Indulgences for August. On all Sundays in Advent, ten years and ten quarantines, and the Indulgences of the Stations in Rome for visiting five altars, or one altar five times.

8th December. Four Plenary Indulgences.

1. Plenary Indulgence for visiting the Rosary Altar of the Blessed Virgin, between first vespers of the Feast, and sunset on the feast itself, after confession, or with the intention of confessing.

2. Another Plenary Indulgence if, complying with these conditions, Communion and prayer for the intentions of the Pope be added.

3. Another Plenary Indulgence for visiting any church after Communion, praying for the intentions of the Pope.

4. Another Plenary Indulgence for assisting at the Procession of the Blessed Virgin.

16th. First day of the Novena for Christmas. Plenary Indulgence for joining in the Novena in a Dominican church after Communion.

18th December. Expectation of the Blessed Virgin. Plenary Indulgence for visiting the Rosary altar after first Vespers of the feast after confession, or having the intention of confessing. Another Plenary indulgence if complying with these conditions, communion and prayers for the intentions of the Pope be added.

On each day of the Novena, seven years and seven quarantines for joining in the novena.

24th December. Last day of the novena. Plenary Indulgence for joining in the novena, after Communion.

25th December. Christmas Day. Feast of the third mystery of the Rosary. Plenary Indulgence for visiting the Rosary altar after Communion. 47 years and 47 quarantines, and the Indulgences of the Stations on the same conditions. Fifteen years and fifteen quarantines, and also the Indulgences of the Stations for midnight Mass. The same for hearing the Mass at daybreak. 100 years Indulgence for all the faithful for assisting at Matins and Lauds. 100 years for hearing Mass, 100 years for Vespers, and for each of the "Little Hours" forty years.

26th December. St. Stephen. Thirty years and thirty quarantines, and the Indulgences of the Stations. Last Sunday in the month. Usual Plenary Indulgence, to be gained by all the faithful in the habit of saying the Rosary with others. (See former Nos. of this Magazine).

27th December. St. John the Evangelist. Same as 26th December.

28th December. Holy Innocents. Same as 26th December.

Note.—On all the Sundays of Advent, on the Ember Days, on Christmas Eve, on the feasts which follow Christmas Day, for hearing any of the three Masses on Christmas day, the Indulgences of the Stations in Rome may be gained for visiting five altars, or one altar five times.

THE NATIVITY OF OUR LORD JESUS CHRIST.

Third Mystery of the Rosary.

Taken from B. James of Voragine.

The Gospel, for the Mass of Christmas night, which, properly speaking, is the gospel of the feast and of the mystery, makes mention of two persons in the course of its narrative: of Cæsar and of the Blessed Virgin Mary. The holy Bishop has grouped round these two names, the principal details recorded by the Evangelist, and has not only given them many curious and mystical interpretations, but has also left us many practical lessons for our souls.

I.

At the time mentioned by the gospel, Blessed James tells us, history records three things done by Cæsar. He changed his name, he ordered the enrolling of the whole world, and he proclaimed universal peace.

First he changed his name. Having been before named Octavius, he took the surname of Cæsar Augustus; Cæsar in memory of his uncle, and Augustus as a memorial of the increase of territory, which his conquests had gained for the Roman republic, and thus is he mentioned in the gospel: *Exiit edictum a Cæsare-Augusto.* There went out a decree from Cæsar Augustus. This change of name is not without a meaning; it was a warning that He was on His road, who was to change the title of His elect, and call His servants

by another name.* They who had formerly been called *Hebrews*, that is, pilgrims and travellers, because they were wholly given to the passing occupations of earth, were soon to be called *Christians* in memory of the unction with which they were anointed by the Holy Ghost, and later in heaven, children of God, to signify that by grace they were made adopted sons and heirs of God. This grace, it is true, is already given us on earth; but as St. John tells us, it is given in an obscure and hidden manner, and though we are, in fact, already the children of God, the future is still too full of mystery for us to dare to take this new name.

The second thing which Cæsar did, was to take a census of the universe, *ut describeretur universus orbis*, that the whole world should be enrolled; and in obedience to his edict, the people went, says the gospel, to be enrolled every one into his own city. This enrolling signified the arrival of Him, who was to inscribe all His elect in His eternal kingdom. God inscribes the names of His elect in several different ways in His book, in order that none may be overlooked in the reckoning. *And in Thy book all shall be written.*† In His palace which is heaven, the abode of immortality, that none may perish; in His hands,‡ that He may never forget us; and lastly, in His heart, where we are inscribed with the Spirit of the living God;§ and this is why it is impossible that He should not love us.

The third thing which Cæsar did, was to pro-

* Isaias lxv. 15.

† Ps. cxxxviii. 16. ‡ Isaias xlix. 16. § 2 Cor. iii. 3.

claim universal peace, and this peace announced the coming of Him who was to put an end to all discords. There was discord between God and man, and therefore says St. Paul, Christ Jesus made Himself the Mediator between God and man. There was discord between man and man, caused by the diversity of religious beliefs; and therefore Christ made Himself the corner stone which supports upon its foundation all parts of the edifice. There was discord between man and the angels, and therefore Christ became the Shepherd, and left the ninety-nine sheep in the desert, and went after that which was lost; that is to say, He left the nine choirs of angels in heaven, in order to bring back man to the common fold.

II.

The second person mentioned in the gospel is Mary; and the first thing we are told about her is, that she was with child, to make us understand that she bore in her bosom the divine fire, the eternal splendour, the treasure of wisdom, and the source of mercy. It is at this time more than at any other moment of her life, that the words of Ecclesiasticus are verified in her: I am the mother of fair love, and of fear, and of knowledge, and of holy hope. She became in reality the mother of fair love, since she bore within her the fire of divine love, and Him who came to enkindle it on earth. As gold dissolves in the furnace, so did the soul of Mary melt with love in the presence of the Word. She became the mother of fear to the demons; for as creatures of the night fly from the brightness of the sun, so

did hell dread the eternal splendour which shone through the veil of her flesh, and fled from her as from the approach of an army in battle array. She become the mother of knowledge, for she was bearing within her the Eternal Wisdom, the Key of all knowledge. And lastly, she became the mother of holy hope, for the guest resting in her tabernacle, was the source of all mercy; and thus were the words of the Proverbs accomplished: *There is a treasure to be desired*, that is, Divine Wisdom, *and the oil of mercy in the dwelling of the just*, that is, in the most Blessed Virgin in whom Christ dwelt.

The second thing said of Mary in the gospel is, that she brought forth her Son. Mary, unlike the other daughters of Eve, felt no sorrow for that her hour was come. How should she fear, who like Judith had an angel for her keeper,* who had been sanctified as His own tabernacle by God the Father,† had conceived by the operation of the Holy Ghost, and whose Son, now about to be born, was God?

Pain was not suffered to approach her; everything, on the contrary, heightened her joy. The divinity of her Son, the miracle of her virginity preserved without stain, the salvation of the human race which dated from that day, and the songs of the angels which sounded from the heavens above. Weakness came not near her, who had brought into the world, the Physician who heals all our infirmities, *the Most High who created medicines out of the earth*,‡ the strong Giant who supports our feebleness. As had been

* Judith xiii. 20. † Ps. xlv. 5. ‡ Eccles. xxxviii 4.

promised, the power of the Most High overshadowed her, and shed a celestial freshness in and around her.

THE WATER OF LA SALETTE.

The following deserves unusual attention, as it is related by one who was present in the Convent at the time of the cure.

In the convent of —— all was sadness and sorrow on a day in August last year. One of the sisters lay at the point of death, one who was loved by all for her many virtues and her bright sweet nature. She was only twenty-one years of age, and had not yet made her profession, but her vocation was a matter of doubt to none. She had entered the convent in the April of the year before, and when she had been with them a few months, was suddenly attacked by the first appearance of the disorder which, at the time we are speaking of, had brought her to the brink of the grave. It was a frightful cramp which seized her muscles, and actually drew them into hard knots, causing agonies of pain. All remedies were useless, and the skill of the physicians was completely baffled. After a few days the seizure passed; she was left however quite exhausted, as during the attack she was utterly unable to take any nourishment.

In two months' time, she had almost regained her strength, when once again she was struck down by the terrible cramp. Again, all that doctors could do availed nothing, and she suffered terribly as before. After this, she was subject to returns of the complaint at ever lessening intervals in ever

increasing intensity. Between the attacks, she had no time to recover her strength, and each one left her more feeble than before. At length, to save her reason from giving way under the extremity of the pain, they gave her chloroform to deaden her faculties during the attack.

She was the daughter of an officer in the army, and must have inherited some of the martial spirit, so bravely did she do battle with her terrible enemy. She was naturally full of energy, life, and spirits, and these never deserted her. Although during the violence of the agony she often could not retain her screams, no sooner was the paroxysm passed, than she would half jokingly blame herself for bearing it so ill, and promise to behave better next time.

For many months this had gone on. One doctor after another had tried his skill and found it all in vain, and after nine months of suffering, she was reduced to a state of such exhaustion that it seemed as if a final cure were almost hopeless. Indeed, that she could ever again be her former self was not to be hoped for, as some time since the doctors had said that even if she recovered she could never walk, so crippled, twisted, and distorted were her limbs.

However, until the day of which we write, an immediate end to her sufferings had not been anticipated. It was a Wednesday, and in the morning the chaplain of the convent, not knowing that she was likely to be in danger of death, had gone out for the whole day and was not expected back till night. Shortly after he had left, she became much worse, and those about her saw that the

little strength remaining to her was ebbing away. She was dying, but there was nothing to be done. She could take no nourishment, and they could only watch and pray.

The day wore slowly on and evening came. She lay unconscious, but still breathed. Near her knelt the Rev. Mother sadly watching her dying child. Her heart was full of sorrow, for with a mother's anxiety and love she had followed her during her terrible illness, had hoped against hope for the success of each fresh remedy, and had seen the failure of each with fresh grief. All human means had been tried to save her, and all had failed.

But what seemed still stranger and more hard to bear was, that divine help, too, in some mysterious way, seemed also wanting. The nuns had prayed continually for her recovery from the beginning of her illness, but their prayers had hitherto been of no apparent avail. Indeed, they had all remarked that the more fervent had been their prayers, the more terrible and long and been the agony of the sufferer. Still they had not failed to pray, and now, when the hour of her death seemed approaching, they were praying that her life might even yet be spared, or that if this were not God's will, her death might be a happy one.

And until the end has really come, what can we know of failure or success? We can never see but "through a glass, darkly"—never see but the road at our feet, and the country round about us. We cannot look through the blue heaven that God has set above us, into the light of His eternal counsels. We know enough, we see enough.

The present only is our own, but the future is all God's.

By her dying child's bedside the Rev. Mother was still praying for her, with a prayer that perhaps hardly asked for her any definite blessings, but over and over again recommended her to the Divine Compassion of her tender Father, that His Will regarding her, whether it were for life or for death, might be accomplished to His honour and glory alone. It was a bitter sacrifice to resign her, but she made it and only prayed that if her child would have lived for God's glory she might also die for it, and that her death like her life might through His mercy be made an instrument for glorifying His Name.

When she looked again at her dying child, she was lying quite still and apparently quite unconscious. She still breathed, but a corpse-like livid hue was on her face. All flesh had shrunk from her bones; her hands were like those of a skeleton and her stiffened and distorted limbs forbade any idea of a renewal of life. The Rev. Mother fancied that her breath came fainter, and that her pulses were more feeble than a short time before. "Pray God," she thought, "that she may live until the chaplain returns for his last blessing."

At this moment, she remembered that there was in the room a bottle of water from La Salette. She had given her some of it three times on the Monday before, but it had had no effect, and the next day it had been forgotten. Now, however, it recurred to her mind; and she thought that perhaps if she gave her some of it our Blessed Lady would obtain for her that she should not die

before the priest returned. So she poured into a glass a few drops of the water, and bending over her, lifted a little the almost lifeless head.

"Here, dear child," she said, "take some of this water of La Salette," and she poured a little of it between her lips.

No sooner had the water touched her lips, than her eyes which had before been closed or unseeing, opened. She looked around her wonderingly at first, but her eyes each instant gathering intelligence. Then with a quick movement she half rose—she, who the moment before had been lying powerless and lifeless—and exclaimed, "I am cured!"

To the Rev. Mother this seemed like a last flicker in the lamp of life before it was finally extinguished, and she tried to soothe her. "Lie down, dear child," she said, "lie down."

"But I am cured, Rev. Mother," cried the other, "I am quite well."

"My dear child, lie down and keep quiet."

"But I must get up, Rev. Mother, and go down stairs to thank our dear Lady for having cured me. I am, I really am, quite well."

And so it was; if our Blessed Lord had been there, and had said to her as He did to the daughter of Jairus, Arise, her cure could not have been more complete.

She rose and went down stairs, she who the doctors had said could never walk again. Her limbs were straight and supple, and all trace of disease had disappeared. Full of astonishment and fear, the Rev. Mother and the infirmarians accompanied her, almost expecting that she would

fall back, perhaps dead, into their arms. But she walked without assistance and appeared like a departed spirit amongst the sisters who were assembled, and expecting to hear that she had breathed her last. She went with them into the Chapel, and there they sang a Te Deum in thanksgiving for the wonderful grace of her recovery. She was weak from want of nourishment, but from that time she had no difficulty in taking food which had before been impossible to her, not only during the time of her attacks of pain. She quickly recovered her strength, and had no return of the complaint, and in due course of time was able to make her profession.

CHRISTMAS HYMN.

There in the narrow manger, cold and bleak,
My Lord, Thou art:
And there, within those hands so soft and weak,
I lay my heart.

Beneath those infant feet I bow my head,
O Blessed Child!
And kiss the straw that forms Thy chilly bed,
In winter wild.

Show me thy wondrous Babe, O Mother Maid,
Foretold of yore;
The Treasure on thy virgin Bosom laid,
Let me adore.

That small hand place upon my prostrate brow,
Ah! Mother dear!
For crouching in His infant presence now,
I quail with fear.

Upon thy fair and youthful face I read
A look of love;
A look which bids me trust thee in my need,
Spouse of the Dove!

Mother of God! commend me to thy Son,
As here I bend,
Ah, oh, commend me when my task is done,
And life shall end.

A sinner kneeling at an Infant's cot,
I call on thee,
A sinner at the cross, forget me not,
But plead for me.

And thus in faith assured, I leave my heart,
Blest Child! with Thee:
A worthless gift, with which Thou wilt not part,
Eternally!

BLESSED SADOC AND HIS COMPANIONS.

9th December, (Irish Cal.) transferred from 2nd June.

Blessed Sadoc was one of the first disciples of St. Dominic, by whom he was sent from Bologna, with Blessed Paul, to establish the order of Friars Preachers in his native country of Hungary. Blessed Paul, and ninety other heroic sons of St. Dominic, received the crown of martyrdom from the hands of the barbarous tribes to whom they had been sent to preach the gospel of peace. Sadoc was not with his brethren at the time of their death, having been sent on a mission to Poland. After many years of unceasing labours

amongst the heathen inhabitants, Blessed Sadoc established at Sandomir a monastery containing forty-eight Polish Friars, who had all been converted to Christianity by his prayers and preaching, and whose lives, under the guidance of their saintly founder, were so holy, that the people of the town used to say, the convent of St. Mary Magdalen was inhabited by angels.

At that time Poland was continually overrun by the barbarous Tartar tribes, who laid waste the whole country before them, putting the inhabitants to the sword, and setting fire to the villages, churches, and convents. In the year 1260, their wild hordes threatened the town of Sandomir, but, finding it strongly defended, they resolved to gain it by treachery rather than by force. They therefore induced the Polish leaders, by fair offers of peaceful negotiation, to leave their city, and repair to the enemy's camp, under a promise of safe conduct. Their plan was then to seize the chiefs and make themselves masters of the city.

On the night, when the Poles, trusting in their treacherous enemies, left the city of Sandomir for the Tartar camp, the Dominican brethren assembled as usual in choir to recite matins. When matins were over, one of the younger novices, standing in the middle of the choir, prepared to chant from the martyrology the names of the saints to be commemorated next day. As he opened the book, his eyes fell on these words, in characters of burning light: "*Sandomiriæ passio quadraginta novem martyrum.* At Sandomir the passion of forty-nine martyrs." For an instant he paused in astonishment, and then, in a clear voice,

he chanted the mysterious words to his wondering brethren. Blessed Sadoc called him to his side. "My son," he said, "is this a jest? if so, it is but ill timed." "Father," the young novice replied, "I did but sing the words I saw in the book," and he placed the open page before the prior. Then the meaning of the heavenly message was revealed to Blessed Sadoc; and, turning to his companions, he said, "Fathers and brothers, God has sent us blessed tidings to-night. Who should be these forty-nine martyrs at Sandomir, if not ourselves, for we exactly make up that number. To-morrow, therefore, the gates of the New Jerusalem will open to receive us; and, doubtless, it will be the swords of the Saracens which will shorten the way to heaven for us." That night was spent by the brothers in preparation for their approaching death. They all confessed their sins with tears and contrition; and when the dawn broke of that day, which each one felt was to be his last on earth, Blessed Sadoc offered up the Holy Sacrifice of the Mass, and administered communion to his brethren, to be their support in the sharp trial which awaited them. Then nothing more remained to be done, and the religious passed the day in their ordinary round of duties. The bell called them as usual from their cells, to the choir or the refectory, and they obeyed its summons peacefully and tranquilly, keeping their lamps ready burning in their hands, for they knew not at what hour the Bridegroom might come for them.

All the long summer day the city lay calm and quiet outside the convent walls, undisturbed by any

sound of tumult, and only the usual distant hum of busy life reached the ears of the friars, and mingled with their psalms of praise. At length, as evening drew on, the brothers assembled once more in choir to chant Complin for the last time on earth, and the beautiful opening words must have come to them with new meaning on that night, as they prayed God to grant them "a quiet night and a *perfect end*," for they knew that the end was now near at hand. Strange wild shouts and cries had by this time penetrated into the quiet church, and grew louder and louder as the service went on, until at length heavy blows were heard falling fast and loud on the convent gates. Still the terrible sound seemed unheeded by the friars, and the chant of the Salve Regina rose high and clear, as they slowly walked two and two from the choir into the nave, and, Blessed Sadoc passing through the kneeling ranks, sprinkled each one with holy water. At this moment the doors burst open, and a crowd of savage Tartars, their swords still wet with the blood of the peaceful inhabitants of Sandomir, filled the church, and prepared to rush on their helpless prey. There was a moment's pause, for the barbarians were struck by the sight which met their eyes, and remained gazing on the little band of white-robed friars, who, with their eyes fixed on heaven and a celestial beauty lighting up their countenances, were singing with clear and unfaltering voices, "Et Jesum benedictum, fructum ventris tui nobis post hoc exilium ostende." These were their last words on earth, for, even as they uttered them their enemies fell upon them, and dis-

patched them with their swords as they knelt. "Thus," in the words of the Breviary, "did they hasten joyously to finish before the throne of God and of the Lamb, in whose blood they had washed their garments, the hymn which they had begun on earth."

One only of the friars for a moment gave way to human fears, and rose from his place to fly. But his courage returned at the wonderful sight it was given him to see. "For," says the old chronicle, "he perceived that the dismembered and mangled bodies of his companions, whose souls were now singing everlasting alleluias with the angels, ceased not to utter, in accents of superhuman melody, the words of the half finished anthem, whereupon he also cast away all fear, and offered himself to the swords of the Tartars. So did these heavenly swans fly up to heaven, singing the praises of their great mother Mary; and well may we believe that her virgin hands did there crown their brows with the immortal laurels of the martyrs." On the feast of these blessed martyrs the Church prays, "O Lord Jesus, may the merciful Virgin Mary, Thy Mother, show Thee to us after the days of our exile, she whom the Blessed Sadoc and his companions invoked under the sword of the unbelievers, when they merited to receive from Thy hands the palm of martyrdom, for which they longed." The Breviary tells us further that it was "after the death of these soldiers of Christ that the custom arose in Dominican houses of singing the Salve Regina round the beds of the dying, nothing being more fitting than to beg our

sweet mother, after their exit, to show to her children, Jesus, the blessed fruit of her womb."

LEGENDS OF THE ROSARY.

Our Blessed Lord has often given us miraculous proofs of how pleasing in His sight is devotion to His holy Mother, and of all devotions, the one which has always been honoured above any other with special marks of divine favour is the Most Holy Rosary.

Many times has Mary appeared to her devout children as they were saying their rosary, and as one after another the *Ave Marias* fell from their lips, she was seen to receive them in the form of beautiful roses, with which she formed a heavenly garland, and placing it on her brow, disappeared.

Father Matthew de la Pace, O.S.D., the great apostle of the Holy Rosary in Mexico, was accustomed to remain in the church after Matins until the hour of Prime, spending the time in offering to our Blessed Lady her Holy Rosary. It happened once by chance, that a man remained in the church unobserved after Matins, and to his great astonishment and edification at each *Ave* pronounced by the holy priest, he saw a bright star come from his mouth, which rising up and joining those which had preceded it, formed a heavenly diadem.

This vision, as was natural, greatly increased the devotion to the Holy Rosary in the heart of him who had been favoured by so beautiful a sight.

A nun of the Order of St. Dominic, called

Sister Paul of the Conception, being anxious that the chapel of the Rosary should be adorned with choice flowers, cultivated some for this end at the window of her cell.

One little rose tree in particular was the object of her special care, and it pleased God to reward her devotion in the following marvellous manner.

This little tree being very young only produced three roses, but these three were remarkable both in size and beauty. The first blossomed on the Feast of the Ascension, the second on Whit-Sunday, and the third on Trinity Sunday. Each one had fifteen leaves of a large size, and in the form of a cross. When they had come to their full beauty, the sister gathered them and placed them on our Lady's Altar. She removed them again in a few days, when they were beginning to fall, and gathering up each leaf one by one, she began placing them in her breviary, when what was her surprise, to see clearly represented on these fifteen leaves, the fifteen mysteries of the Rosary, as if traced by the hand of some skilful artist. Fearing some illusion, she shewed it to her companions who all gave testimony to the truth of the wonder. From that day devotion to the Holy Rosary was greatly increased in the community.

CAPITAL PUNISHMENT AMONG THE ROMANS.

Sir,—I notice among your "Answers to Correspondents," for November, one respecting the number of nails used at our Lord's Crucifixion. You say, "It is generally considered that three nails only were used at our Lord's Crucifixion,

the two feet being supported upon a rest, and pierced with one nail." I suppose no certain answer can be given to this question. We know that the death of the cross was reserved, both at Rome and in the provinces, for slaves, subject races, &c., and that it was expressly forbidden that any Roman citizen should be crucified. Hence it was that St. Paul, who was by birth a Roman citizen, was beheaded, while, on the same day, St. Peter, as a Jew, not entitled to the rights of a citizen, was crucified. Thus, our Blessed Master, by submitting to this death, subjected Himself, not only to the savage cruelty, but to the scorn of His creatures. He "endured the cross, despising the shame." Some light may therefore be thrown upon the question asked by your correspondent by any fact which illustrates the customs of the Romans, even although it be in a part of their empire ever so remote from Jerusalem.

Such a fact came to light rather more than twenty years ago, at Canterbury, which is known to have been a Roman city. A gentleman named Bell was causing a place to be dug for the formation of a fish pond, on his grounds near that city, when he came upon remains which, in the opinion of antiquarians, proved the place to have been the place of execution under the Romans. It is known to have been the usual practice to bury on the spot where they suffered the bodies of the criminals, together with the crosses on which they suffered, the nails, &c. In this instance, numerous bones of persons who had been crucified were found, and the nails, greatly eaten away, of course, by rust. Of the crosses, as I was

informed, hardly anything remained; the damp climate of England having wholly decayed them. I was assured, however, that with the bones of each sufferer there were found either three nails or five. In those cases in which the number was five, two were always much longer than the other three; and the antiquarians were for some time at a loss to form any theory as to their object. At last, however, they discovered the bones of a man, through one of the shoulder-blades of whose body one of these long nails had been driven. It was still pierced by it. This explained the difficulty. To judge by our ordinary crucifixes, it would seem as if the weight of the body were supported only by the nails driven through the hands and feet. This, however, as you explained last month, would really be impossible. The body of any person crucified would certainly have been torn down from the cross by its own weight if it were merely supported thus. It seems, then, that the usual custom was that the body was supported by a rest underneath the feet. What was discovered at Canterbury seems to show that, at least in some cases, instead of this, two nails of unusual length were driven through the body near the shoulders, which would be sufficient to support the weight of the body. At Canterbury it seemed that the two feet must, in every instance, have been pierced by the same nail (as we commonly see it represented in paintings of the crucifixion of our Blessed Lord,) as the number of nails found in every instance was either three or five.

I remember to have seen one of the nails

found at Canterbury twenty years ago, at Leeds Castle, near Maidstone, the seat of C. Wykeham Martin, Esq., M.P., and it is probably still there.

I remain, your obedient Servant,

A SUBSCRIBER.

LES SAINTS INNOCENTS.

(28*th December*.)

I.

Levez vos têtes,
Jeunes athlètes,
Fils de Rachel,
Blanches phalanges,
Laissez vos langes,
Montez au ciel !

II.

Et, pleins d'ivresse,
Jouez sans cesse,
Avec les fleurs,
Que Dieu lui même,
Pour diadème,
Donne aux vainqueurs !

III.

Chers petits anges !
Que nos louanges
Montent vers vous ;
Et sous vos ailes,
Blanches et belles,
Protégez-nous !

ACROSTIC.

"If the winds of temptation arise, look up at the star, call upon Mary."—ST. BERNARD.

Mary.

Mother of life! whose only name imparts
A joy all heavenly to thy children's hearts;
Repel the fiend in life—in death's dread hour
Your sceptre let him feel, and crushing power.

ANAGRAM.

{ MARY
{ ARMY

How well her name an *Army* doth present
In whom the *Lord of Hosts* did pitch His tent.

HERBERT.

ANSWERS TO CORRESPONDENTS.

Canonicus.—We sincerely thank you for your kind expressions and encouragement; but again we must beg your reverence to excuse us from publishing your communication. The imputations cast upon us were unsupported by even a shadow of truth. We do not know what motive caused his letter; it excited a prejudice against us in the minds of persons who had not the justice to examine what we had really said, and the candour to acknowledge their error; but many Priests and friends have, like your reverence, written to express their regret at the uncalled for letter of "R. W.," and, in the spirit of true friendship, promised us a more earnest support than ever. As to the controversy which arose out of "R. W.'s" incorrect imputations, we wish it to be distinctly understood that we are in no way responsible for it, that "Alpha" is not a contributor to our pages, and had not even seen our Magazine until "R. W." drew attention to it by imputing to us, most unjustly, unfriendliness towards the Jesuits, a statement utterly incorrect in fact, and utterly unsubstantiated. "Alpha" informs us that, on seeing the letter of "R. W.," he sent for all the numbers of our Magazine, intending if just to write against us in the spirit of "R. W.;" that when he had examined all our numbers, and especially the one alluded to, he was so indignant at the erroneous imputations of "R. W." that he instantly determined to come forward in our defence; he desired to have published his animadversions in our pages, but we with thanks declined his offer, but as he signified his intention of publishing in another form, we took the liberty of urging upon him the omission of some introductory remarks, and he partially complied with our suggestion. "Alpha" is not a priest, he is not a Dominican Tertiary, and we believe that his sympathies

and interests are much more interwoven with the illustrious Society of the Jesuits than with the small, powerless, poor and uninfluential family of their Dominican brethren. His keen sense of justice, love of historic accuracy, and personal respect for friends interested in our little Magazine, caused him to publish the Brief of Clement XIV., and his indignation caused those introductory remarks which we advised him, indeed, earnestly beged him, to modify, and at our suggestion he eliminated comments on some recent matters, and quotations from certain documents. We sincerely thank "Alpha" for his generous friendship.

Parish Priest.—(1) The Provincial of the Dominicans is empowered to erect Confraternities of the Rosary in places distant three miles. (2) The reply from Rome, given on March 8, 1863, declares that such erection is valid without any previous consent of the bishop beyond what is contained in the words of the letter of erection sent by the General; but in practice the direct consent of the bishop is always asked. (3) Confraternities of the Rosary can only be erected by the authorization of the General. (4) Wherever the Rosary Confraternity is established there ought to be a picture of our Lady giving the Rosary to St. Dominic, and, if possible, pictures of the mysteries; if these cannot be procured, the Provincial can recognise as sufficient an image of the B.V.M. holding a Rosary.

Lady N.—(1) To gain the indulgences of the Rosary, it is necessary (except in case of very simple persons,) to meditate on each mystery in succession. (2) The form of words placed before each mystery in the "Little Crown," and composed by the Blessed Alanus, and revised by the Venerable Montfort, are not at all of obligation, but they suffice for the meditation on each mystery. (3) It is not necessary to say the mysteries on particular days. Thus, when you said the Joyful Mysteries on Friday, you gained the indulgences. (4) It is not approved to introduce words into the Ave expressive of the mystery: when saying the Rosary alone you could pause and think those words.

S.J.—(1) We are not certain, but will endeavour to learn, and mention in next number. (2) Any priest, whether secular or regular, can obtain from the Dominican General or Provincial the power of Indulgencing beads and admitting into the Rosary. (3) The same altar can be used for the Confraternity of the Rosary, of our Lady of Carmel, and of the Sacred Heart. (4) If you have power to admit into the Rosary Confraternity, you are still under the same obligations as the Dominican Fathers, and have to send the names to be registered at any church where the confraternity is established. We do not know whether it be established at Stonyhurst. (5) Such secular or regular priest, whose church is aggregated, shares as to Rosarians, all the same privileges as a Dominican, excepting one indulgence, which is so exceptional that the Dominican fathers do not call attention to it; namely, an indulgence granted to a penitent confessing to a Dominican father. (6) The Dominicans have not any special privilege regarding the Confraternity of the Blessed Sacrament, through the indolence and want of zeal continually mani-

fested by them regarding their own confraternities, they allowed this one to fall out of their hands, and it was taken up by the bishops. (7) There is a union of prayer between the "Perpetual Rosary" and the "Apostolate of Prayer," and the "Confraternity of the Immaculate Heart." (8) We thank you for the expression of your kindly feelings towards us for our defence of the "Society," which some weak-minded persons, and other ill-informed persons, so strangely regarded as hostile, because it did not by flattery destroy the very defence, and ignore Papal Briefs. We cordially agree with you that it is absurd and dangerous to try and hide indubitable and gravely important public facts of history; but if we inserted in our Magazine such as those to which you allude, we should compromise ourselves even more than by our reply to the Oxford Freemason; and our motives could hardly fail of being mistaken.

A Collegian.—Be so good as to confer with your confessor, and then, should he approve, send your name and address, and we will gladly communicate to you how to proceed—but the course you propose would be exceptional.

Isle of Wight.—Thomas de Clare obtained possessions in the east of Clare from one of the Princes of Thomond; for a short time he held, if we mistake not, the palace of the Kings of Munster, called Kincora.

Juvenis.—Your remarks are painfully true, but seem hardly sufficiently Christian, if taken alone; it is the shadow falling on the path of all.

"Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground.
Another race the following spring supplies:
They fall successive, and successive rise.
So generations in their course decay;
So flourish these when those are passed away."

Pope's Homer's Illiad, b. vi.

Gertrude.—It is not necessary for members of our Lady's Guard of Honour to say the whole Rosary at a stated hour more than once a year, though most of the members do say it once a month, some once a week, and some even daily.

Enfant de Marie.—In order to become a member of the Confraternity of the Angelic Warfare it is only necessary to send your name to be enrolled at the Dominican Priory, Woodchester, and to wear one of the linen girdles of fifteen knots, in honour of our Lady of the Rosary and St. Thomas, to be obtained at Messrs. Richardson and Son, and at Mrs. Gibson, Woodchester, Stroud, Gloucestershire.

Correspondents should send their questions at the very beginning of the month if they desire a full reply in the next number.

We have been requested by a Dublin correspondent to call attention to a "Novena to the Sacred Heart of Jesus," published by Fowler, Dublin, which our correspondent adds, has "had wondrous effect in obtaining numerous graces" in his own case, and in that of others.

On account of the recent increased demand, the former numbers of the Rosary Magazine which had been out of print, have been reprinted, and the series can now be obtained from the beginning.

INTENTIONS FOR PRAYER.

"Pray for one another, that you may be saved."

The prayers of Rosarians are earnestly asked for all the Associates of the Perpetual Rosary, for all their intentions recommended in the Bede Roll, and amongst these specially for the following:

A religious community.
A novice-ship, and an increase of subjects for it.
An increase of devotion to the Divine Infancy, to the Holy Family and to St. John the Evangelist.
Means to found an industrial establishment for young girls.
A number of conversions through the Sacred Hearts of Jesus and Mary.
A spirit of fervour and zeal in a charitable institution.
All the children of Mary, to be received on the Immaculate Conception.
Six special intentions.
Eight anniversaries.
Eight priests recommend their parishes.
Two bishops at the General Council recommend their dioceses.
An archbishop recommends his province.
A priest asks prayers for five special intentions.
The novices of three communities are recommended.
A widow for her son, who has run away from home, supposed to have gone to sea.
For two brothers bitterly hostile.
For three missions to be preached by Dominican fathers.
A priest asks prayers for three converts continually relapsing into drunkenness.
A father for his three sons going on badly.
A priest in a matter of great difficulty and importance.
For a person weak in faith.
For a family in many temporal and spiritual difficulties.
For two persons doubtful as to vocation.
For three postulants.
For three negligent converts.
For the conversion of six clergymen of the Established Church.
One hundred and twenty-seven bad Catholics.
For ninety-two Protestants.
Also for an apostate.
A priest for his Protestant relations.

An associate asks prayers for three spiritual intentions, two temporal intentions, a Catholic neglecting his duties, the recovery of the mother of a large family, the repose of the souls of a mother and all deceased relations.

An associate asks prayers for several long prayed for intentions.

An associate in ill-health recommends three intentions.

An associate asks prayers that she may obtain the grace of final perseverance.

Prayers are asked for three sons of a poor widow who are neglecting their religious duties.

An associate asks prayers for the recovery of her brother, also for two particular intentions.

For a person long absent from the sacraments.

For two spiritual intentions, conversion of relations and friends, and for a happy death for one who has great fear of death.

For the recovery of two persons who are sick.

An associate for two brothers in great need of prayer, for the conversion of two careless Catholics, for the repose of the soul of her husband, and for his Protestant relations, for her son and a brother leading a bad life, for her mother a careless Catholic, for the conversion of two Presbyterians, and for the recovery of two priests in bad health.

For nine spiritual intentions.

For nine temporal intentions.

Twenty-nine special intentions.

Six careless Catholics.

Prayers are asked that the Devotion of the Fifteen Saturdays may be publicly practised in Ireland.

A convert.

For the conversion of a son and wife, both bad Catholics.

An associate recommends her mother, who is old and infirm.

For the conversion of a Protestant, whose wife is a Catholic, and who has much to suffer for her religion.

An associate recommends her sister and a spiritual intention.

An associate for two young men in a habit of drunkenness.

A person exposed to great dangers of body and soul.

Perseverance of a nun.

For a family and several intentions.

Two careless Catholics in precarious health, and a Catholic married to a Protestant, and for a child under her care.

For our workhouse children, and success of means proposed for saving them.

For all the intentions of the Confraternity of the Precious Blood, and the Archconfraternity of the Immaculate Heart of Mary.

The General Council.

The Greek and Russian Schismatic sects.

The Anglican and other Protestant sects.

Prayers are also asked for all the intentions sent to the Bede Roll in sealed envelopes (which, of course, are never opened, but are prayed for throughout the year, and destroyed unopened at its close.)

All former petitions continue to be recommended always till the end of the year.

Obituary of Rosarians and Tertiaries.

O God, the Lord of mercies, give to the souls of Thy servants, the brothers and sisters of our holy Confraternity, whose death we commemorate, a place of refreshment, the blessedness of rest, and the brightness of light.

R. I. P.

Osmund de Lisle.	Patrick Walshe.
Martha O'Brien.	Owen Glancy.
James Nens.	Rev. J. J. O'Reilly.
Madame M. de Courcy.	Sister Mary of the S. Heart.
Helena Glancy.	Patrick Murphy.
Edward Huband.	Mary Hazard.
Jane Walker.	Mary McGolgan.
Thomas Dwyer.	Rose Donohue.
Thomas Naylon.	Mary Quigley.
Michael Fogarty.	James Coulan.
Mary Foster.	Nicolas Dillon.
Marmaduke Young.	Margaret Duffey.
Miles McWermoll.	Patrick McWermoll.

Also fifty-seven names of persons deceased in the course of the last few years have been sent and earnestly recommended.

NOTE.—The name of any departed Rosarian or Tertiary will be admitted to this list, if accompanied by the name of the person recommending it, not, of course, for publication, but as an authentification. Intentions sent by any Rosarians who are also Associates of our Lady's Guard of Honour, will be inserted in the list of Intentions for Prayer. These intentions, and names for Obituary, must be sent before the 10th of the month.

NOTICE.

Orders for "Rosary Magazine" and payments for the same, to be arranged with Messrs. Richardson and Son, Derby. *Private* communications on other matters concerning the Magazine, can be addressed to the Editors, care of Messrs. Richardson and Son, Derby; or to Father Rodolph Suffield, O.S.D., Director of the Perpetual Rosary, the Hermitage, H. Bosworth, Leicestershire.

N.B.—Names or petitions for the Perpetual Rosary Association, or the Confraternity of the Holy Rosary, when not requiring any *private* reply, to be addressed to the Brother Secretary of the Perpetual Rosary, Dominican Priory, Woodchester, Stroud, Gloucestershire.

New Works published by Richardson and Son.

THIS DAY,

Printed with new type, on superfine toned paper, with fine Portrait, one volume demy 8vo. price 10s. 6d.—full gilt sides 2s. 6d extra.

The Life and Letters of Frederick William Faber, D.D., Priest of the Oratory of St. Philip Neri, by John Edward Bowden, of the same Congregation.

"A man of unquestionable abilities, a clever and fluent talker. He made an impression which must have satisfied his most daring hopes."—*Pall Mall Gazette*

This Day, post 8vo., price 2s. 6d.

Brief Sketch of the Early Life of the late F. W. FABER, D.D, by his only surviving Brother.

Authority; or the Church with the Bible and the Bible without the Church. By A. L. T.

This Day Published, complete in One Volume, fine post 8vo., price 5s.

The Scale of Perfection. By Walter Hilton, Edited, with Preface and Notes, by Robert E. Guy, B.A., Priest of the Holy Order of St. Benedict.

"The clearest, best balanced, and best adapted for wide circulation of any of our old ascetic works."—The Right Rev. Bishop of Birmingham.

This Day, price One shilling.

Hidden Joy in God's Presence: Points of Meditation on the Life of Our Blessed Lord, and on the Holy Rosary of our B. Lady. Compiled by a Priest of the Diocese of Birmingham.

NOW READY.

Catholic Almanacks for 1870.

PRICE ONE PENNY EACH.

The CATHOLIC ALMANACK and Guide to the Service of the Church.

The CATHOLIC ALMANACK and Guide to the Services in Churches served by Fathers of the Society Jesus.

The CATHOLIC ALMANACK and Guide to the Services in Churches served by Fathers of the Holy Order of St. Benedict.

Any of the above Almanacks may be had with Illustrations and interleaved with writing paper, price Sixpence each.

Richardson and Son, London, Dublin, and Derby.

232.931.9
1984
AUTHOR
Ro sary Magazine, The
TITLE